

**ARCHAEOLOGICAL SURVEY OF INDIA**  
**ANNUAL REPORT**  
**ON**  
**INDIAN EPIGRAPHY**  
**FOR**  
**1996-97**



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EDITED BY

**Dr. K. M. Bhadri**  
Director (Epigraphy)  
Mysore

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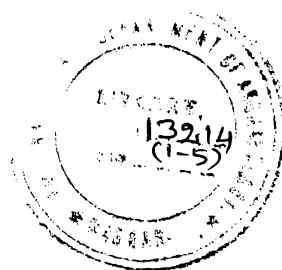
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# ARCHAEOLOGICAL SURVEY OF INDIA

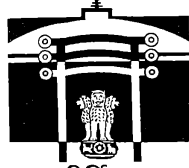
ANNUAL REPORT

ON

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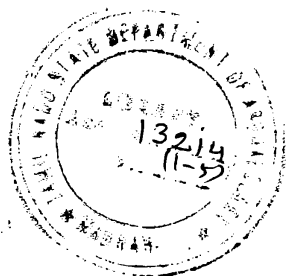
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## PREFACE

I am glad to place in the hands of scholars this volume of *Annual Report on Indian Epigraphy* for the year 1996-97. This is the second and last report to be published under my editorship before my retirement.

Dr. C. A. P. Sastry, Superintending Epigraphist, Dr. T. S. Ravishankar, Deputy Superintending Epigraphist, Shri D. M. Nagaraju, Deputy Superintending Epigraphist, Dr. S. Swaminathan, Assistant Superintending Epigraphist, Dr. K. Munirathnam and Shri K. Panneerselvam, Senior Epigraphical Assistants have ably assisted me through out the process of editing and making this volume press-ready.

Shri G. Srinivas Rao, Photographer Grade I of this office has shouldered the responsibility of composing the entire matter and preparing laser prints for the press.

I sincerely thank all these colleagues of mine for their co-operation in bringing out this volume.

I take this opportunity to sincerely thank Shri S. Nagarjuna, Assistant Superintending Epigraphist, Dr. K. Karuppaiah and Dr. S. Rajavelu, Senior Epigraphical Assistants, of Southern Zonal office, Chennai, Shri Jaiprakash, Deputy Superintending Epigraphist of the Northern Zonal office, Lucknow and Dr. G. S. Khwaja, Assistant Superintending Epigraphist, and Shri M. A. Zeya, Senior Epigraphical Assistant, of the Arabic and Persian branch, Nagpur, for timely submission of their lists, notes and other materials for this Report.

Ever since taking over the charge of this office I have been trying in every possible way to publish the pending *Annual Reports* of this office. My officers and other colleagues have stood by me in this important but difficult task. Even at the cost of repetition I would like to place on record my deep sense of gratitude to Dr. T. S. Ravishankar, Deputy Superintending Epigraphist, Dr. S. Swaminathan, Assistant Superintending Epigraphist, Dr. K. Munirathnam, Senior Epigraphical Assistant, Shri G. Srinivas Rao, Photographer Grade I and Shri G. S. Ravishankar, Stenographer, all of whom have performed as though the publishing of pending Report was a mission of their life. They have jubilated at the printing of every Report. I can only state that but for their keen interest and untiring efforts it would not have been possible for me to bring out as many as seven Annual Reports between August 2001 to September 2006. Their zeal in this work was such that I was rather compelled to work harder than I usually do.

I hope that this tempo of work built up with efforts will be kept up and all pending Reports will be published at an early date.

K. M. BHADRI  
Director (Epigraphy)

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# ANNUAL REPORT FOR 1996-97

## Topographical Index of Inscriptions

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Numbers
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### DELHI

New Delhi	New Delhi	Delhi (Mehraulī)	C 1-4
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### GUJARAT

Surat	Surat	Sūrat	C 5-20
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### KARNATAKA

Bidar	Bidar	Bīdar	B 1-12
Gulbarga	Chittapur	Sannati	B 1-12
Do.	Gulbarga	Gulbarga	C 21-22
North Kanara	Honnagar	Uple (Chandāvara)	B 13-14

### MADHYA PRADESH

Balaghat	Balaghat	Bālāghāt	C 23-26
Bhopal	Bhopal	Bhopal	C 27-47
Dewas	Bagli	Bāglī	C 48
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Guna	Guna	Bajaraṅgagaḍha	B 15-18
Do.	Do.	Dhamanāra	B 19-22
Do.	Do.	Gūnā	B 23
Do.	Do.	Māvana	B 24-31
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Indore	Indore	Indore	C 62
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Seoni	Seoni	Seonī	C 75-76
Shajapur	Agar	Āgar	C 77

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District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Numbers
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## MAHARASHTRA

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Do.	Khuldabad	<u>Kh</u> uldābād	C 80
Bhandara		Pauni	B 35
Nagpur	Nagpur	Nagpur	A 1
Do.	Do.	Do.	B 35-37
Do.	Ramtek	Rāmṭēk	B 38-43
Do.	Umred	Māṇḍhal	A 1
Thane	Thane	Nalasōpārā	A 2
Vardha		Paunār	B 37

## TAMIL NADU

Chingleput	Sriperumpudur	Kōlappākkam	B 44-50
Coimbatore	Avanashi	Tirumurugaṇpūṇḍi	A 3-4
Dharmapuri	Dharmapuri	Dharmapuri	B 51-52
Do.	Krishnagiri	Peṇṇēsvaraṁaḍam	B 53-72
Do.	Palakkodu	Pañjapalli	B 52
North Arcot			
Ambedkar	Tiruppattur	Ambalūr	B 73-78
Do.	Vellore	Chinṇapālampākkam	B 79
Do.	Do.	Kīlārasampatti	B 80
Periyar	Dharapuram	Karaippākkam (hamlet of Kolattu- ppālaiyam)	B 81-82
Do.	Erode	Avilpūndurai	A 5
Do.	Satyamangalam	Malliyammandurgam	B 83
Pudukkottai	Tirumeyyam	Mēlūr	B 84-85
Do.	Do.	Sāttaṇūr	B 86-89
Do.	Do.	Vellālaṇ-Kōṭṭaiyūr	B 90-100
Rajaji	Tiruchchengodu	Karumāpuram	A 6
Tirunelveli	Ambasamudram	Tiruppuḍaimarudūr	B 101-03
Do.	Srivaikuntam	Tiruppuḷiyaṅkuḍi	B 104-05

Topographical Index of Inscriptions - *Concl'd.*

District	Taluk, Tahsil or Sub-Division	Place of Find or Deposit	Appendix and Numbers
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Do.	Do.	Vaṇṇāṅkuḷam	B 107
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Do.	Do.	Bōthiramaṅgalam	B 109
Do.	Do.	Peṇṇāḍam	B 110-13
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Ramasamy			
Padaiyatchiyar	Villupuram	Brahmadēsam	B 114-35
Do.	Do.	Eṇṇāyiram	B 136-38
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Do.	Do.	Pudiyamputtūr	B 141
Do.	Do.	Rājāvinkōvil	B 142-55
Do	Radhapuram	Kumbikuḷam	B 156
Do	Sattankulam	Pēykuḷam	B 157
Do.	Do.	Mīrāṅkuḷam	B 158
Do.	Srivaikuntam	Vellūr	B 159-60
Do.	Do.	Perumpaḍai Sāstā-kōyil	B 161
Do.	Do.	Mukkāṇi	B 162-63
Do.	Tiruchchendur	Manathi	B 164-67

## UTTAR PRADESH

Agra	Agra	Agra	C 81-85
Do.	Do.	Sikandara	C 86
Do.	Kiraoli	Fatehpūr Sīkrī	C 87-89
Allahabad	Allahabad	Allahābād	C 90-123
Bareilly	Bareilly	Bareilly	C 124-41
Jhansi	Garautha	Ērich	B 168-71
Do.	Jhansi	Jhānsī	B 168-71
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Do.	Kanpur	Kānpūr	C 145-54

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Chandāvara	B	13-14
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Vijayanagara	B	51-52, 64, 71, 106
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English & Hindī	C	56
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## Index of Inscriptions According to Scripts

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## ANNUAL REPORT FOR 1996-97

# ANNUAL REPORT ON INDIAN EPIGRAPHY FOR THE YEAR 1996-97

## INTRODUCTION

### GENERAL

During the year under report, 6 copper-plate grants and 171 stone inscriptions were examined by the Directorate of Epigraphy at Mysore and the Zonal offices at Lucknow and Chennai. Of these, the copper-plate charters are included in Appendix A. Appendix B contains 171 stone inscriptions. In Appendix C are included 154 Arabic and Persian inscriptions examined by the Superintending Epigraphist for Arabic and Persian inscriptions, Nagpur. Appendix D contains a list of negatives of photographs prepared during the year.

Dr. T. S. Ravishankar, Dy. Superintending Epigraphist (Numismatics), visited Maharashtra and his collection includes Nos. A 1 - 2 and Nos. B 38, 42 & 43. Dr. C. A. Padmanabhasastry, Assistant Superintending Epigraphist (presently Superintending Epigraphist), visited Bidar, in Bidar District, and copied a few inscriptions, important among them being Nos. B 1 & 3. Shri N.Nanjundaswamy, Assistant Superintending Epigraphist (since retired as Dy. Superintending Epigraphist), copied two inscriptions from Uple (Chandāvara), Honnavar Taluk, North Kanara District, Karnataka. Shri Jai Prakash, Assistant Superintending Epigraphist (presently Dy. Superintending Epigraphist), copied some inscriptions from Madhya Pradesh and Uttar Pradesh, and among his collections Nos. B 16 & 168-71 are interesting. Dr. S. Swaminathan, Senior Epigraphical Assistant, (presently Assistant Superintending Epigraphist), visited some parts of Tamil Nadu and Nos. B 87, 89 and 90 from his collection are noteworthy. Shri. K. Karuppaiah, Senior Epigraphical Assistant, conducted epigraphical survey of Vallalar District, Tamil Nadu, and among his collection Nos. B 101-03 are noteworthy. Shri. S. Rajavelu, Senior Epigraphical Assistant, visited some places in Tamil Nadu and his collection includes Nos. B 45-49 and 59-62 which are very interesting.

The Arabic and Persian Inscriptions, listed in Appendix C of this report, were examined by the Superintending Epigraphist for Arabic and Persian Inscriptions, Archaeological Survey of India, Nagpur. These inscriptions were copied and photographed from various places in Delhi, Gujarat, Karnataka, Madhya Pradesh, Maharashtra and Uttar Pradesh, by late Dr. M. Ilyas Quddusi, Superintending Epigraphist (later Director Epigraphy, Arabic and Persian Inscriptions, A.S.I., Nagpur), assisted by Dr. M. Yasin Quddusi, Assistant Superintending Epigraphist (since retired as Superintending Epigraphist), Dr. G. S. Khwaja, Senior Epigraphical Assistant (now Assistant Superintending Epigraphist), and Shri Mazhar Alam Siddiqui, Senior Epigraphical Assistant. The list includes a few noticed/published epigraphs as their re-examination has been found quite useful.

Important inscription of this year's collection are reviewed below.

### COPPER-PLATES

**VĀKĀṬAKAS.** - No. A 1, written in Sanskrit language and Box-headed characters, on a set of four plates, discovered while ploughing a field at Māṇḍhal in Umred Taluk of Nagpur District, is now preserved in the Department of Ancient Indian History, Culture and Archaeology, Nagpur University. The record is dated in the fifth year of the reign of Rudrasēna II, the donor of the charter. It registers the grant of four villages - Selludraha, Achchhabhallikā, Suragrāmakā and Aragrāmakā, which were included in the eastern part of the administrative division of Padmapura, barring the land earlier granted in favour of a couple of monasteries of the Sātvata school. The villages were granted to Brāhmaṇas belonging to different *gōtras* and *pravaras* and engaged in study. The charter was written by *Sēnāpati Vibhīṣaṇa*.

The importance of this record lies in the fact that it is the earliest known copper-plate charter of the Nandivardhana branch of the Vākāṭakas. This is the first inscription of this king, recording the date in his regnal year, thereby showing that he ruled for at least five years. This charter is of considerable interest for the religious history as well. This is a Vaishṇavite record as known from its contents. It is very likely that Rudrasēna II played a pivotal role in popularising the Bhāgavata religion in this region.

**CHĀLUKYAS OF BĀDĀMĪ.** - No. A 2 from Nalasōpārā, Thane Taluk and District, Maharashtra, belonging to the reign of *Satyāśraya-Prithivīvallabha Mahārāja* (Pulikēśin II), and dated Śaka 554 (632 A.D.), is in Southern characters and Sanskrit language. It records the grant of a village to a brāhmaṇa (name not clear) for the performance of *pañcha-mahā-yaज्ञा*.

This record is quite significant for its date in the Śaka year. The nature and contents of this charter and those of the Lohaner plates are much similar. (*Cf. Ep. Ind.*, Vol. XXVII, pp. 37 ff. and plate). Between the Lohaner plates of 630 A.D. and the famous Aihole inscription of 635 A.D., we did not have any dated record of Pulikēśin II, barring the Koppāram plates, dated in his Regnal year 21. As in the Lohaner plates, Pulikēśin II is described here also as *paramabhāgavata*. Though, a great devotee of Viṣṇu, he was generous towards other religions. Like the other plate, he is not mentioned here by his name, but is referred to as *Satyāśraya Prithivīvallabha Mahārāja*. (Ref: K.V.Ramesh, *Chalukyas of Vātāpi*, p. 93).

### MISCELLANEOUS

Among the four copper-plates (Nos. A 3-6) two are from Tirumurugaṇpūṇḍi, Avanashi Taluk, Coimbatore District, one from Avilpūndurai, in Periyar District and the last one from Karumāpuram in Rajaji District. They appear to be spurious.

because the style of their writing does not agree with the date given in these records. These plates contain many fanciful mythological details. One plate mentions that the great legendary Chōḷa ruler, Karikāla, became insane because of the curse of a mendicant (*paradēśi*), Māṇikkavāsagar. However, he was cured of the ailment after he worshipped Lord Śiva of Tirukkāḍaiyūr, who kicked the god of death, Yama. These plates record the appointment of the preceptors for the Nāḍār and Sāṇṇār communities. The charters also recount the exploits and prowess of these preceptors and stipulate periodical offerings to be made to them.

### INSCRIPTIONS ON STONE AND OTHER MATERIALS

**MITRAS OF ĒRICH.** - Nos. B 168-71, engraved on fire-burnt bricks and discovered at Ērich, Garautha Tahsil, Jhansi District (now preserved in the Government Museum, Jhansi), are engraved in Brāhmī characters and Prakrit language. They are datable to the first century A.D. on palaeographical grounds.

These inscriptions, having identical texts, record the Pauṇḍarīka sacrifice performed by Dāmamitra who is described as a king and a friend (of probably his subjects). Here it may be noted that yet another brick inscription of the same king having same purport and discovered at Ērich itself has been noticed under No. B 335 of the *A.R.Ep.*, 1990-91. Occurrence of as many as five brick inscriptions of the same ruler, containing identical texts and found at one and the same place, probably indicates that these bricks were used for erecting an altar for the said sacrifice.

**VĀKĀTAKAS.** - No. B 38 from Rāmṭēk, Ramtek Taluk, Nagpur District, Maharashtra, is engraved in Nail-headed variety of Brāhmī instead of the Box-headed variety which is generally met with in the Vākātaka inscriptions, and the language is Sanskrit. This inscription records the construction of a temple for the god Prabhāvatīsvāmin and erection of a tank called Sudarśana in the village Kadalīvātaka, for the merit of her parents, probably by Prabhāvatīguptā, daughter of Chandragupta II and wife of Rudrasēna II of the Vākātaka dynasty. Basing on the provenance of this record, the god Prabhāvatīsvāmin referred here may be identified with the god Kēvala Narasimha in whose temple it is found engraved. Palaeographic peculiarities of the script of the inscription and the architectural features of the temple seem to assign the authorship of both the temple and the inscription to Prabhāvatīguptā.

**PALLAVAS.** - An interesting inscription (No. B 79) of the Pallava king Nriṣaṅgaavarman was copied from the village Chinṇapālampākkam, North Arcot Ambedkar District. This is found engraved on the eye brow of a natural cavern. It records that in the 19<sup>th</sup> regnal year (865 A.D.) of this ruler, a dancing girl (*sūlaikaḷ*) of Paṅgaḷa-nāḍu, Śīriya naṅgaiyār, caused a temple to be built for Śimhanandi-

bhaṭṭār of Peṇṇāgaḍam. This beautifully engraved inscription is important in more than one way. Inscriptions of the Pallava period term these dancing girls as *kūṭṭigaḷ* or *kaṇṭigaiyār*. For instance, a Pallava inscription from Mahābalipuram refers to them as *kūṭṭigaḷ* (A.R.Ep., 1995-96, No. B 33). The word *sūḷai* is rarely employed in Tamil inscriptions. This term is often met with in Kannaḍa inscriptions of as early as 7<sup>th</sup> century A.D. We have an interesting example of a 7<sup>th</sup> century record from Bādāmi, which refers to an accomplished dancing girl (*sūḷe*), Vināpoṭi, claiming herself to be the *prāṇavallabhe* (beloved) of the great Chālukyan king Vijayāditya (see *Indian Antiquary*, Vol. X. p. 103).

Another inscription (No. B 80) of the Pallava ruler Nandīśvaraparmar (Nandivarman III) is found engraved on the rock surface, near the hill known as Saṛakkumalai, North Arcot Ambedkar District. It is dated in his fourth regnal year (816 A.D.), and records the construction of a stone bed (*pāḷi*) by Śrī Kalikkurī Arasar. It shows that Jainism continued to receive patronage notwithstanding the persecution unleashed by the Pallava ruler, Mahēndravarman I, and also the revival of Śaivism under the patronage of the Pallava rulers. Another interesting factor is that these Jaina stone beds with inscriptions are normally available in the southern districts of Tamil country *viz.*, Madurai, Tirunelveli and Ramanathapuram, but not in the north, the inscription under review being a rare occurrence. Perhaps the proximity of the neighbouring region of Karnataka, where Jainism continued to thrive under the aegis of the Kādambas and Chālukyas, might have influenced this area too.

**CHŌLAS.** - The Chōlas are also well represented in this year's collection. An inscription (No. B 133) of Rājādhirāja I, dated in 1039 A.D., from Brahmādēśam, Villupuram District, records that the annual assembly which is said to have commenced its functioning from the month of Kaṇṇi, met at a place called *Rājarājaṇ kōṭṭakāram*. The inscription also records that a person called Vittūr-udaiyāṇ, the administrator of the village, was also present at the meeting. Then we are informed that the king issued an order to the *sabhaiyār* of Rājarāja-chaturvēdimaṅgalam, instructing them to utilise the taxes collected from the fertile lands of the border area of the village (*kaḍaittaram*) and from the land owned by Tiruppādālēśvaram temple at Rājarāja-chaturvēdimaṅgalam and some other temples for celebrating a festival on the occasion of the asterism of Pūram, the natal star of the king. The inscription also reveals that the annual committee was responsible for the collection of land taxes for that year and temple lands were also liable to be taxed. The land tax was the exclusive prerogative of the king and he could waive the taxes at times, if he so desired. In this case the land tax (*iṛai*) was not exempted as far as the temples were concerned, but the tax amount was ordered to be expended for conducting festivals at these temples. Again, another aspect that draws our attention is that every year during the month of Kaṇṇi (September-October) new members were to take charge to serve in the annual committee and the already serving members were to demit their offices - a provision laid down in the

celebrated Uttiramērūr inscription of Parāntaka I (*A.R.A.S.I.*, 1904-05, pp. 131 ff.). Yet another important point of this record is that one Vittūr-uḍaiyār was named as the administrator of the village (*nam ūr paripālikkiṇṇa Vittūr-uḍaiyār*). It is not clear as to what was his role in the village administration, when already the committees were there to look after it. Perhaps it was his duty to oversee the administration.

An inscription (No. B 47) of Rājarāja II (1152 A.D.) from Kōlappākkam, Chingleput District, records the construction of Tiruvagattīśvaram-uḍaiya-nāyanār temple at Kuḷappākkam with its *ardhamanḍapa*, *niruttamanḍapa* and *sōbhāna* from bottom to top in stone by Seṅgōṇ Tillaivāṇaṇ Kākkunāyagaṇ.

The later Chōḷa period, from the time of Kulōttuṅga I, witnessed a spurt in the temple building activities. The religious renaissance set in motion from the time of the Chōḷa ruler, Rājarāja I, reached its highest watermark in this period and many exquisite Chōḷa temples such as Rājarājēśvaram-uḍaiyār temple at Dārāsūram, Chōḷēśvara temple at Poṇṇamarāvati, Rājēśvaram temple at Pallavarāyaṇpēṭṭai were built during the time of this king. Several other temples were constructed by his chieftains and officials.

An important fall out of the autonomy enjoyed by these chieftains and feudatories was the erosion of the central authority of the Chōḷa kingdom. The mighty fabric, meticulously woven by the great Chōḷa rulers like Rājarāja I and Rājendra I, started showing the signs of decay in the later Chōḷa period. The feudatories and chieftains asserted themselves as reflected in many later Chōḷa records. Some inscriptions of the current year's collection also reveal this. An inscription (No. B 62) of the Chōḷa king Rājarāja III (1231 A.D.) from Peṇṇēśvaramaḍam records that Madhurāntakan Vīranuḷamban Vayiravaṇ made a gift to the temple. However, in another inscription (No. B 61) of 1232 A.D. recording another gift, he does not acknowledge his overlord. Yet another record (No. B 65) of the same period merely states that a lady Sōḷaṇaimuḷaiyār, the daughter of Vāṇagōvaraiyar made a gift of cows for a lamp to the god. The last two records go to prove the defiant nature of these chieftains, who issued records without acknowledging the suzerainty of the ruling sovereigns, the Chōḷas. Reference to the king in the first record seems to be nominal.

The *Śivabrāhmaṇas* (temple priests) figure prominently in many Tamil inscriptions. They were important members of the temple establishment. It will be seen from some of these inscriptions that endowments of money for burning lamps in temples were entrusted to these *Śivabrāhmaṇas* who had the right to worship in temples. They served by agreements for periods usually of thirty days as seen in several inscriptions. The right of performing worship could also be sold or bought amongst themselves as revealed in inscriptions. An inscription (No. B 69) of Tribhuvana Vīrachōḷa *i.e.*, (Kulōttuṅga III) from Peṇṇēśvaramaḍam records that the *Śivabrāhmaṇa* of the Peṇṇai-nāyaṇār temple, Nārpatteṇṇāyira bhaṭṭaṇ Viḍukādaṇ,

donated the right of performing worship in the temple for four days to Śi Māhēśvara bhaṭṭaṇ Kundimallaṇ, and the latter purchased two more days in the auction by paying gold. The gifts in the form of offerings and other pecuniary benefits obtained while on duty would be appropriated by the worshipping priest. It is interesting to note that the system of dividing the days of worship among the priests is followed even today in many temples.

**PĀṆDYAS.** - An inscription (No. B 90) of the Pāṇḍya king Māraṇvarmaṇ Sundara Pāṇḍya I registers the sale of land by the temple at Kōṭṭaiyūr in Kāṇa-nāḍu. The land was sold out in order to remit various taxes on the temple land which had been levied during the days of Kaṇṇaḍiyar. It was also enjoined that the sale amount of 4000 *kāśu* was to be utilised for providing food offerings to the deity, Subrahmaṇya Piḷḷaiyār, consecrated by a certain Sambandar.

The record refers to the times subsequent to the Hoysaḷa incursions into the Tamil country. Several inscriptions refer to the damage caused by the army of the Hoysaḷas. To wage wars they needed lot of money and hence they levied a number of taxes arbitrarily. They did not spare even temple lands. The temple authorities had to sell the land to pay taxes. But however, this tax amount was ordered to be spent for offerings and worship when normalcy was established in these areas after the establishment of the Pāṇḍyan rule.

**TELUGU-CHŌḌAS.** - An inscription (No. B 45) of Tribhuvanachakravartigaḷ Vīra-rājendra, dated in his 10<sup>th</sup> regnal year (1254 A.D.), from Kōlappākkam records that Viśaiyanalluḷāṇ Paṇḍitaṇ Kākkunāyagaṇ made a gift for burning a twilight lamp in the Tiruvagattīśvaram-uḍaiyār temple. The historicity of this ruler is veiled in obscurity. He was identified with Rājēndrachōḷa III (1246-79 A.D.) by the earlier scholars. However, the availability of his inscriptions only in the northern part of Tamil country like Tiruvorriyūr, Tirumaliṣai, Rāmagiri, Tirunīrmalai and other places prove that he was different from the said Chōḷa king. Besides, several chieftains who figure in the records of the rulers of this period *i.e.*, Kōpperuñjiṅga (1243 A.D.), Vijayaḡaṇḍagōpala (1250 A.D.) and Jaṭāvarmaṇ Sundara Pāṇḍya (1250 A.D.), also figure in the records of the king under study. The absence of any *praśasti* of this king in this record further proves that he was different from the Chōḷa ruler mentioned above. N. Sethuraman has rightly identified this king with the ruler of Telugu-Chōḍa dynasty. (*J.E.S.I.*, Vol. XVI, pp. 38 ff.). The astronomical details given in the other records of this ruler show that he ruled from 1244-80 A.D. It is interesting to note that the inscription under review is also from the northern part of the Tamil country.

**KADAMBAS OF CHANDĀVARA.** - Nos. B 13 and 14 from Upale (Chandāvara), North Kanara District, record death of two heroes and erection of memorial stones. The ruling chief Kāvadēva, mentioned in these records, can be identified with Kāmadēva II on the basis of the genealogy of the family furnished



in the Guṇḍabaḷe inscriptions (*Minor dynasties of South India : Karnataka*, Vol. I, pp. 74 ff.). With the help of the reign period assigned to this ruler, the cyclic year Sarvadhāri, given in these inscriptions, can be taken as the one coeval with the Śaka year 1210 and, considering the other details (Māgha śu. 5, Thursday), the date of these records can be taken to correspond to 1289 A.D., January 27.

The place name Upale is reminiscent of the common Dravidian word '*Uppaḷam*' meaning (in Tamil, Kannaḍa and Telugu) a salt-field. Probably Upale must have been derived from the word *Uppola* (*Uppu* + *pola* = *Uppola*) meaning a field where salt was prepared. Thus the place name is linguistically interesting.

### MISCELLANEOUS

No. B 32, a satī-stone from Dhaimāpūr, Sihora Tahsil, Jabalpure District, Madhya Pradesh, is written in Sanskrit mixed with Local dialect and Nāgarī characters. The record is dated in Vikrama 1401, Vaiśākha śu. 6, Tuesday, corresponding to 1344 A.D., April 6 and it refers to the rite of *satī* committed by Jāso, wife of Dhaumasīmha. This record brings to light a hitherto unknown king by name *Mahārāja Jī[va]māladēva*.

No. B 35, a stone-slab originally from Pauni, Bhandara District, Maharashtra, now kept in the Department of Ancient History and Archaeology, University of Nagpur, is in Prakrit language and Brāhmī characters. On palaeographical grounds the inscription can be assigned to the 2<sup>nd</sup> century A.D. It seems to record the erection of a pillar (*thaba*) by Āryaka.

Nos. B 42 and 43 from Kēvala-Narasīmha temple at Rāmṭēk, Nagpur Taluk and District, Maharashtra, are in Sanskrit language and Nāgarī characters. It is quite interesting to note that these two records mention a celebrated poet by name Trivikrama, son of Śrīdhara, who came to the hill to seek refuge at the feet of Śrī Rāma, alongwith his brother Rāghava.

### ARABIC AND PERSIAN INSCRIPTIONS

Some of the historically important and informative inscriptions are briefly reviewed here. In the present collection, there are seventeen dynastic records, representing both the central dynasties, like the Tughluqs (1) and the Mughals (7), and the provincial and regional dynasties, like the Sulṭāns of Mālwa (1), 'Ādil Shāhīs of Bījāpūr (1), Nawwābs of Bhopāl (5) and Sindhiyās of Gwālior (2).

**TUGHLUQS.** - The only Tughluq record in Persian in Naskh characters is,

No. 80, that comes from Khuldābād in Aurangabad District, Maharashtra. It is the fifth Tughluq inscription, discovered in the said district and the second one from Khuldābād. It records completion, evidently of a mosque, during the reign of Abū'l Mujaḥhid Muḥammad Shāh (*i.e.* Muḥammad Tughluq), son of Tughluq Shāh, on 25<sup>th</sup> of Jumādā II, A.H. 729 (26 April, 1329 A.D.). It may also be added here that this is the fourth epigraph discovered so far, representing Muḥammad Tughluq (1325-51 A.D.) in Aurangabad District.

**MUGHALS.** - Among the seven Mughal records, Nos. 81-82, come from Tāj Maḥal at Āgra, a district headquarters in Uttar Pradesh. These are Persian inscriptions in Nasta'īq characters, pointing to the grave and recording the date of the death of Firdaus Āshiyānī Ṣāhib Qirān-i-Thānī Shāh Jahān Bādshāh Ghāzī, who passed away in the night of 26<sup>th</sup> of Rajab, A.H. 1076 (22 January, 1666 A.D.). It may be specified that Shāh Jahān was a political prisoner in the Āgra fort under Emperor Aurangzeb (1658-1707 A.D.) and died in the latter's 8<sup>th</sup> Regnal year.

No. 74, is the Mughal record of Aurangzeb which comes from Dhāmonī in Sagar District, Madhya Pradesh. This record was studied in detail by respected late Dr. Ghulam Yazdani and has been published (*Ep. Ind. Mos.*, 1937-38, pp. 34-36, pl. XIa). Dated A.H. 1085 (1674-75 A.D.), the inscription records the camping of Randūla Khān in the plains of Dhāmonī and mentions completion of a mosque whose right of ownership rests with 'Abdu'llāh, son of Shaikh Rājī Muḥammad. It is also recorded that Muḥammad Laṭīf, son of Muḥammad Zārīf Fārūqī, was the scribe of the inscription.

There are three Persian inscriptions (Nos. 1-3) of Farrukh Siyar, from the Dargāh of Khawāja Qutbu'd Dīn Bakhtiyār Kākī in Mehraulī, Delhi. Of these, one on the inner gateway (No. 1) in the holy shrine, calligraphed by 'Abdu'llāh Shīrīn Raqam, records obviously construction of the gateway by the efforts of the meanest of confident slaves of Farrukh Shāh, in the 7<sup>th</sup> Regnal year, A.H. 1130 (1718 A.D.). The second inscription on the first gateway (No. 2) in the said shrine, records construction of a beautiful enclosure round the grave of the chief of the faith *i.e.* Khawāja Qutbu'd Dīn Bakhtiyār Kākī, by the order of emperor Farrukh Siyar. The third inscription on a wall of the mosque (No. 3) in the Dargāh-complex, assigns its construction to his exalted majesty, emperor Farrukh Siyar in A.H. 1130 (1718 A.D.). These inscriptions have been earlier noticed/published without plates in the work, (*List of Muhammadan and Hindu Monuments*, Vol. III, Calcutta, 1922, pp. 38, 46-47).

No. 29, is another (seventh) Mughal inscription from a local tomb at Bhopāl, the state capital of Madhya Pradesh. This metrical record in Persian, assigns the construction of the tomb of Shāh Nihāl to Nawwāb Begam (*i.e.* Sikandar Begam), during the reign of Akbar Shāh II, in A.H. 1251 (1835-36 A.D.), corresponding to Faṣṭī year 1243. Here, it may be remarked that the builder of the tomb was a very popular queen-regent among the Nawwābs of Bhopāl (for detail, *Nawāb Siddīque*

*Hasan Khān* (Urdu), by Razia Hāmid, Delhi, 2<sup>nd</sup> ed. 1998, pp. 141-48; *Nuqūsh-i-Bhopāl* (Urdu), ed. Dr. Razia Hāmid & Rafāʿat Sulṭān, Delhi, 1996, pp. 70-72).

**SULTĀNS OF MĀLWA.** - Among the provincial dynasties, the Sultāns of Mālwa are represented by a solitary damaged loose Persian record, No. 27, which was copied from Qāḍīpūra Kī Masjid at Bhopāl, a district place and state headquarters, Madhya Pradesh. The slab originally belonged to a mosque, built by Malik Mughīthu'd Dīn, in village Mughīthpūra, adjacent to Sihore, a district place in Madhya Pradesh (*Nuqūsh-i-Bhopāl*, p. 71). This historically important metrical record, assigns the construction of a mosque to (Malik) Mughīthu'd Dīn, referred to as *Wazīr-i-ʿArṣa-i-Gūtī Panāh* (i.e., Prime Minister of the World-Asylum court), in A.H. 832 (1428-29 A.D.). It may be added that, the dignified official and builder of the mosque, was a well-known personality, attached to the court of Mālwa Sulṭān Hūshang Shāh (1405-32 A.D.). He can be unmistakably identified with Malik Mughīth whose mother was Hūshang Shāh's paternal aunt and it was she who had brought up Hūshang Shāh when he was young. Hūshang and Mughīth had been friends and companions in their younger days. (For his career, *Maʿāthir-i-Mahmūd Shāhī*, by Shihāb Ḥakīm, edited by Dr. Nurul Hasan Ansari (Jamal Printing Press, Delhi), pp. 10, 12, 17-23, 25-26, 28-30, 32-33, 47, 50, 53; *Medieval Malwa*, by U.N. Day, Delhi (1965), pp. 33-34, 69-70, 73, 76, 78-80, 88-92, 94, 96-101, 381).

**ʿĀDIL SHĀHĪS.** - No. 21, is an important Arabic record from a mosque in the fort at Gulbarga, a district headquarters in Karnataka. Though published in *Epigraphia Indo-Moslemica*, 1907-08 (p. 4, without plate) and listed in *Annual Report on Indian Epigraphy*, 1958-59 (Appendix D, No. 100), it is included again for review, as the reading given in the former is faulty and in the latter, there is omission of the date A.H. 969. This record with a beautiful calligraphy in Thulth, assigns the construction of the mosque to 'Arab Khān in A.H. 969 (1561-62 A.D.) during the reign of Sulṭān Abūl Muẓaffar 'Alī ʿĀdil Shāh. Earlier the founder's name was wrongly read as ʿIzzat Khān, instead of the correct decipherment as 'Arab Khān.

**NAWWĀBS OF BHOPĀL.** - In the collection of this report, there are five inscriptions which represent the Nawwābs of Bhopāl (1708-1949 A.D.), copied and photographed from Bhopal. Of these, a brief Persian record (No. 35) from the local graveyard, registers the name Nawwāb Ghauth Maḥammad Khān, the fifth Nawwāb of Bhopāl and specifies his ruling time between A.H. 1223 (1808 A.D.) and A.H. 1224 (1809 A.D.). One Samūd Dīn was the inscriber of the headstone. This record is a later installation.

The second inscription (No. 30), basically in Persian, pertains to the local Jāmi' Mosque in Maḥalla Chowk Bāzār, saying that the construction of the magnificent Jāmi' Masjid began in A.H. 1248 (1832-33 A.D.), corresponding to Faṣlī 1240, at the instance of sovereign of Bhopāl, Nawwāb Gauhar Begam Shāhiba Qudsiya, daughter of Nawwāb Ghauth Muḥammad Khān Bahādur and consort of

Naz̤īru'd Daula Naz̤ar Muḥammad Khān Bahādur, and completed in A.H. 1273 (1856-57 A.D.), corresponding to Faṣlī 1264, with the great efforts of master builders and workers, at the cost of rupees five lakh, sixty thousand, five hundred, twenty one, and two *annās* and three *pāṭis*, under the supervision of the inventor (*i.e.* architect) Muḥammad 'Abbās.

In the light of other available sources, it may be added that after the successful short reign of three and half years (1816-19 A.D.), Nawwāb Naz̤ar Muḥammad Khān breathed his last, following automatic release of bullets from his own pistol, at the young age of twentyeight years. After his death, his daughter Sikandar Begam, then aged fifteen months, became the successor. It was at the consent of the British East India Company, that the widow of Nawwāb Naz̤ar Muḥammad Khān, Nawwāb Gauhar Begam Qudsiya, the builder of the Jāmi' Masjīd, referred to above in the inscription, became the queen-regent of Bhopāl State. Her ruling period (1819-37) was of great peace and prosperity, and abundant academic and building activities. She was a benevolent and religious queen and is reported to have erected *sarāīs* both at Mecca and Madīna. Because of her noble nature and deeds, she earned the epithet '*Qudsiya*' (*i.e.* holy) and became more popular as Qudsiya Begam (for detail, *Nawwāb Ṣiddīque Ḥasan Khān*, by Dr. Razia Ḥāmid, Delhi, second ed. 1998, pp. 137-41).

Among the said five inscriptions of the Nawwābs of Bhopāl, three epigraphs represent Nawwāb Shāh Jahān Begam (1868-1901 A.D.). The first one (No. 33) is a metrical Persian record (not *in situ*), copied from Chhoṭā Tālāb Chowk. Composed by Shahīr, the inscription actually pertains to a bridge, regarding its repair or renovation in A.H. 1297 (1880 A.D.), at the order of Shāh Jahān Begam for which she was spoken highly of, and Mīr Ṣiddīqu'l Ḥasan Khān too had given his consent, regarding the said order.

The personages mentioned in the inscription were well known figures of their times. Mīr Ṣiddīqu'l Ḥasan Khān, popular as Nawwāb Ṣiddīq Ḥasan Khān, was already associated with the services of Nawwābs of Bhopāl in various capacities. When the first husband of Nawwāb Shāh Jahān Begam, Nawwāb Bāqī Muḥammad Khān expired in Ṣafar, A.H. 1284 (June, 1867 A.D.) before her accession in Shabān, A.H. 1285 (November, 1868 A.D.), at the suggestion of British political Agent of Bhopāl, Colonel Tomson, Nawwāb Shāh Jahān Begam remarried Ṣiddīq Ḥasan Khān in May 1871, so that she enjoyed the company of a confidant and well-wisher of the Bhopāl State (*Nawwāb Ṣiddīque Ḥasan Khān*, pp. 88-89).

The composer of the text was Ḥāfiẓ Khān Muḥammad Khān Shahīr whose father Ghulām Muḥammad Khān belonged to Rāmpūr. Shahīr was one of the disciples of Mirzā Ghālib (1797-1869) after whose death, he came to Bhopāl in 1872. He was a versatile Persian scholar and eminent poet. When Nawwāb Shāh Jahān Begam was honoured with royal diploma and ensign of *īāj-i-Hind* on behalf of

Queen Victoria, Shahīr expressed his jubilation by writing a *qaṣīda* (i.e. eulogy) in Persian, whereupon the Bhopāl ruler bestowed upon him the title of *Iftikhārū'sh Shu'arā* (i.e. glory of poets). He passed away in 1900 or 1901 A.D. (*Nawwāb Ṣiddīque Ḥasan Khān*, pp. 183-84; *Subḥ-i-Gulshan* (Per.), by Sayyid 'Alī Ḥasan Khān, Bhopāl, A.H. 1295, pp. 230-38).

The second inscription (No. 32) of the same Bhopāl ruler is in metrical Persian, composed by Fārigh, assigning the construction of a *madrasa* i.e. college, in proximity to a water-reservoir for the sake of students, to (Nawwāb) Shāh Jahān Begam, the ocean of munificence. The inscription further records in chronograms that the construction work of the *madrasa* began in A.H. 1304 (1886-87 A.D.) and came to an end in A.H. 1307 (1889-90 A.D.).

The last inscription (No. 34) in metrical Persian from Sikandarī Sarā'i at Bhopāl, records the construction of a good-looking *Musāfir Khāna* i.e. an inn, by Shāh Jahān Begam, the ruler of the kingdom of Bhopāl, in A.H. 1307 (1889-90 A.D.) for the sake of obtaining God's forgiveness to (her mother) Nawwāb Sikandar Begam who had departed for the next everlasting world.

**SINDHIYĀS OF GWĀLIOR.** - A couple of Urdu inscriptions come from Gwālīor from a local mosque, called Motī Masjid. The inscription (No. 58) on the main gate, records the completion of Motī Masjid by Srī Sarkār Mādho Rāo in A.H. 1338 (1919-20 A.D.), corresponding to Bikramī (i.e. Vikram Samvat) 1976, with the great efforts of Sayyid Aḥmad (son of) Shāfī' Ṣāhib, *Wakīl-i-Darbār* (i.e. an agent of the court), the metrical text having been composed by Jalīl. While the other metrical epigraph (No. 59), at the same place but innerside, records the foundation of the above mosque by Srī Sarkār Mādho Rāo in the same year i.e. A.H. 1338 (but the chronogram yields the date A.H. 1337). The text of the second inscription was composed by one Muḍṭar and inscribed by Sayyid Baṣīr 'Alī.

**MISCELLANEOUS.** - Among the miscellaneous records, taking that of Delhi state first, No. 4, is an epitaph from the grave of Maulānā Fakhrū'd Dīn in the compound of the Dargāh of Khawāja Quṭbu'd Dīn Bakhtiyār Kākī in Mehraulī, Delhi. It registers the death of a pious and saintly person Fakhr Dīn i.e. Fakhrū'd Dīn, in A.H. 1199 (1784-85 A.D.).

The composer of the text was Sayyidu'sh Shu'arā (poet-laureate) Fakhrū'd Dīn Maqbūl-i-Ilāhī. The second date, A.H. 1222 (1807-08 A.D.), is that of composing and setting up of the slab. The Persian part of this inscription is published in *Monuments of Delhi*, by Maulavī Zafar Ḥasan, Vol. III, Rep. Delhi, 1997, pp. 41-42). It may be added that the occupant of the grave, Maulānā Fakhrū'd Dīn, son of Shaiḫ Nizāmu'ddīn Aurangābādī, was a very popular saint of the Chishtīyya order who was born in A.H. 1126 (1714 A.D.) at Aurangābād in Maharashtra and expired at Delhi on 7<sup>th</sup> Jumādā II, A.H. 1199 (17 April, 1785 A.D.). (For his biography, *Khazīnatul*

*Āṣfiyā* (Per.), by Maulavi Ghulām Sarwar, Vol. I, Kānpur, 1902, pp. 498-505). As regards the composer of the text, it may be remarked that he had also composed the inscription which is found on the arches of the balcony in front of the Muthamman Burj of the Red Fort in Delhi (*Monuments of Delhi*, Vol. I, Rep. Delhi, 1977, pp. 18-19).

From Gujarat, among the miscellaneous epigraphs are a good number of epitaphic records in Arabic from the Bohrā graveyard, called Qabrastān Devḡhī Mubārak at Sūrat, a district headquarters. These epitaphs provide names, dates of death and lineage of some of the leading Bohrā personages, both men and women. Among such pious and learned deceased, mention may be made of (No. 5) Sayyidī Raḥmatu'llāh, son of Mullā Ḥusainjī (d. A.H. 1217/1802 A.D.); (No. 6) Sayyidī Hibatu'llāh, son of Mullā Walī Muḥammad, son of Sayyidī Luqmānjī Ṣāhib (d. A.H. 1220/1806 A.D.); (No. 7) Shaiḡh Sayyidī Jīwā Bhāṭī, son of Mullā Muḥammad Ḥusain (d. A.H. 1224/1809 A.D.); (No. 8) Maryam Āmī, wife of the great Dāṭ Maulānā Ṭayyib Zainu'd Dīn and mother of the great Dāṭ Maulānā 'Abdu'l Qādir Najmu'd Dīn (d. A.H. 1235/1818 A.D.); (No. 9) Shaiḡh Ibrāhīmjī, son of Shaiḡh Jīwā Bhāṭī, son of Shaiḡh Sayyidī Miyān Ṣāhib Luqmānjī, son of Sayyidī Miyān Ṣāhib Dā'ūd Bhāṭī (d. A.H. 1236/1821 A.D.); (No. 10) the grand pious lady, Ḥālā Bāṭ Ḥakīm Bū, daughter of Mullā 'Abdu'l Qādir (d. A.H. 1243/1828 A.D.), who was associated with the respected lineage of Muḥammad 'Izzu'd Dīn and Sayyidnā Ṭayyib Zainu'd Dīn; (No. 11) Shaiḡh 'Isā Bhāṭī, son of Mullā Muḥammad 'Alī (d. A.H. 1255/1839 A.D.); (No. 12) Shaiḡh Ibrāhīm Shamsu'd Dīn, son of Mullā 'Abdu'l Qādir (d. A.H. 1277/1860 A.D.), who was associated with the two pious *Dāṭs* and his maternal uncles, Sayyidnā 'Izzu'd Dīn and Sayyidnā Zainu'd Dīn; (No. 13) Jī Bāṭ Ṣāhiba Ni'matu'llāh Bāṭī, daughter of Sayyid Ismā'īl Jī Badru'd Dīn and wife of Bhāṭī Ṣāhib Ḥusain Bhāṭī 'Izzu'd Dīn (d. A.H. 1281/1865 A.D.); (No. 14) Bāṭī Ratan Bāṭī, daughter of Shaiḡh Dā'ūd Bhāṭī and wife of Wali Allāh 'Abd-i-Alī, son of Shaiḡh 'Abdu'l Qādir (d. A.H. 1303/1886 A.D.); (No. 15) Miyān Ṣāhib 'Abdu'l Ḥusain, son of Sayyidī Ṣādiq 'Alī (d. 1304/1886 A.D.); (No. 16) Kulthūm Bāṭī, daughter of Shaiḡh Raushan 'Alī and wife of Sayyidī Ismā'īl Jī Bhāṭī Ṣāhib Badru'd Dīn (d. A.H. 1307/1890 A.D.), and (No. 17) epitome of magnificence and munificence, Bhāṭī Ḥamza Bhāṭī, (son of) Bhāṭī Ṣāhib 'Abd-i-'Alī, (son of) Bhāṭī Ṣāhib Muḥyiu'd Dīn (d. A.H. 1315/1898 A.D.).

Among the miscellaneous epigraphs from Madhya Pradesh, mention may be made of the following. A very badly damaged inscription, No. 49, copied from Burhānpūr in East Nimar District, points to the grave of Nadhīru'd Dīn Maḥmud, son of Muḥammad Ḥājī, who passed away in A.H. 887 (1482 A.D.). Half a dozen inscriptions from Bhopāl are worth mentioning. The first one, No. 28, is a damaged record in Persian, mentioning the death of Shujā'at Khān, obviously in A.H. 1200 (1785-86 A.D.) when the slab was inscribed. The second one, No. 36, relates to Muḥammad 'Alī Khān Ṣūbedār, resident of Bundelkhand? for whom the tomb stone (*Tawīdh*) was installed in A.H. 1244 (1828-29 A.D.), while the third one, No. 37, records the name Miyān Dūst 'Alī Khān along with the date A.H. 1258 (1842-43

A.D.), obviously the year when he passed away. The fourth one, No. 38, is a metrical Persian record, registering the death of Qā'im Khān, a gallant personality of a dignified family, in A.H. 1261 (1845 A.D.). The fifth record, No. 31, inscribed by Ambikā Parshād, pertains to a well, assigning its construction to Nawwāb Nazīru'd Daula Umrāo Dūla Bāqī Muḥammad Khān Bahādur, in A.H. 1275, 1858 A.D., corresponding to Vikram Samvat 1915. Here, it may be added that the builder of the well, was the first husband of Nawwāb Shāh Jahān Begam. The last one, No. 40, is a loose slab inscribed in Persian from a local mosque, saying that this old mosque of late Nāzar Muḥammad Khān Wilātī (Wilāyatī) was renovated by Aḥmad Ḥusain Khān Ṣāhib Taḥṣildār, nephew of Mīr Bakhshī Muḥammad Ḥasan Khān Ṣāhib Badādur Nuṣrat Jang, in A.H. 1314 (1896 A.D.), by spending an amount of rupees two thousand, one hundred and three?, under the supervision of Raḥīmullāh Khān. Sayyid 'Abdu'l Karīm was the inscriber of the text.

Nos. 63-64 are the two records of the 17<sup>th</sup> century in Persian, copied from Khilchīpūra in Mandasaur district of Madhya Pradesh. The content of the two records are one and the same, with the same provenance. Both the epigraphs record an order, saying that if any one without any proper authority, performs *shiqdārī* (collecting revenue as an authorised officer) or *shahnagī* (perquisites of police duties) in Mandasur, he is deemed a culprit, being liable for punishment.

Coming to Maharashtra, No. 79 is a very brief Persian record, inscribed on a gun in the Daulatābād Fort in Aurangabad district. The inscription, assignable to the 18<sup>th</sup> century, reads *Dushman-Kūb* i.e. enemy-striker.

Among the miscellaneous epigraphs from Uttar Pradesh, No. 90 is a metrical Persian record from the tomb of Prince Khusrau at Allahābād, a district headquarters in the State. This long inscription, inscribed by Sultān Sahrindī, records verses, mourning the sad demise of the Mughal prince Khusrau in A.H. 1031 (1622 A.D.). The reading of this inscription is given by Maulavī Sayyid Maqbūl Aḥmad also in his valuable work: *Tārīkh-i-Ilāhābād* (Urdu, Allahabad, 1938, pp. 159-60). Here, it may be added that Prince Shāh Jahān during his stay at Burhānpūr committed a heinous crime. Sensing ominous signs on the issue of succession, he got his brother Khusrau murdered at the hand of one Riḍā by name in January 1622. In order to avoid suspicions, the dead body of Khusrau was taken with due honour throughout the city of Burhānpūr and buried in a locality called 'Ālamganj. Emperor Jahāngīr was informed that Khusrau had died of colic pain. However, one Nūru'd Dīn Qulī conveyed the nefarious plot of Khusrau's murder to the emperor. Jahāngīr was deeply shocked and he bitterly reprimanded the nobles at Burhānpūr. He ordered to exhume the corpse and directed to send it to Allahābād for burial (*Khandesh under the Mughals*, by M. Ilyas Quddusi (Delhi, 2002, p. 31).

Among the selected miscellaneous epigraphs from Bareilly, a district place in Uttar Pradesh, mention may be made of the following. No. 122 is an epitaphic



metrical record in Urdu, probably installed in the last decades of the 19<sup>th</sup> century. It records death and original construction of the tomb of Shāh Amīru'llāh in A.H. 1059 (1649 A.D.). The tomb was obviously renovated by Karīmu'd Dīn in the latter half of the 19<sup>th</sup> century. No. 124 is a metrical Persian record, assigning the construction of a mosque to Chānd Khān for which the work started in A.H. 1149 (1736-37 A.D.) and completed in A.H. 1150 (1737-38 A.D.). No. 129, is a later installation, in Persian, copied from Bāgh-i-Īnāyat Khān in Maḥalla Bāqar Ganj, Bareilly, recording the death of Nawwāb Īnāyat Khān, the eldest son of Mukarramu'd Daula Ḥāfiẓu'l Mulk Ḥāfiẓ Raḥmat Khān Bahādur Nāṣir Jang, at the age of thirty-two, on account of the disease of bladder-pain (*dard-i-mathāna*) in the month of Dhī'l Ḥijja, A.H. 1187, corresponding to (irregular) 1773 A.D. (should be February - March 1774 A.D.).

Here, it may be added that the deceased, Nawwāb Īnāyat Khān, played stormy role in the history of Rohīlkhand. He had participated in the Third Battle of Panipat in 1761, winning great applause from Aḥmad Shāh Abdālī (for detail about his career see, *Tārīkh-i-Rohīlkhand*, Urdu translation by Prof. Shāh 'Abdu's Salām, of *Gul-i-Raḥmat* (Per.) by Nawwāb Saādat Yār Khān (Rāmpūr, 2002), pp. 77, 79, 81-83, 91-97, 103, 105, 114-15, 123, 127-30, 132-34, 136, 174, 177; *Ḥayāt-i-Ḥāfiẓ Raḥmat Khān*, by Sayyid Altāf 'Alī (Budāun, 1933), pp. 97-98, 100, 122, 127-28, 171, 176, 181, 183, 308, 310).

No. 128, is a versified Persian record from Kālā Imām Bāda at Bareilly. It assigns the construction of a *Darīh*, obviously an Imām Bāda, to Ḥusain 'Alī in A.H. 1204 (1789-90 A.D.).

As regards No. 143, it is a metrical record in Persian in Nasta'liq characters that comes from the tomb-complex of Shāh Bad'ud Dīn Madār at Makandpūr in Kanpur district, Uttar Pradesh. Composed by Mihrbān, the epigraph assigns the erection of a *naubat khāna* i.e. drum-house, to Bhāgmāl, the sister's son of Almās 'Alī Khān, in A.H. 1210 (1795-96 A.D.), under the supervision of 'Abdu'l Karīm.

Almās 'Alī Khān and Bhāgmāl who find mention in the inscription under study, are the known historical figures. The former was the most influential and the richest eunuch under the Nawwāb of Awadh, Āṣafud Daula (1775-97 A.D.). He was originally a Hindu by faith and a Jāt by caste. Later, he embraced Islam and joined the services of the Nawwābs of Awadh, holding the post of governor in the Etāwah region. As regards the builder of the *naubat khāna*, Bhāgmāl, he was the nephew (sister's son) of Almās 'Alī Khān who continued to be a Hindu. During his governorship of Etāwah region, Almās 'Alī Khān appointed Bhāgmāl an *āmīl* i.e. tax collector of Phaphūnd *pargana* where the latter constructed a mosque at Phaphūnd, the *pargana* headquarters (*Studies in Indian Epigraphy*, Vol. XXVII (2001), pp. 136-39).

With a fair amount of certainty, the composer of the epigraphical text, Mihrbān, can be identified with Mīr ‘Abdu’l Qādir, *nom de plume* Mihrbān, whose original native place was Nīshāpūr in Iran and whose forefathers had settled in the village Kintūr in the *Ṣūbah* of Awadh. Qādī Maḥmūd Kintūrī, one of the prominent Sayyids of the region and eminent spiritual successors of *Shāh* Bad‘ud Dīn Madār, belonged to the forefathers of the composer. Mihrbān was born at Aurangābād in A.H. 1150 (1737 A.D.). In composing poetry, he was a disciple of Mīr *Ghulām* ‘Alī Āzād Bilgrāmī. First, he bore the pen-name Rangīn and later replaced it by Mihrbān at the instance of his literary mentor Āzād Bilgrāmī (*Chamanistān-i-Shu‘arā*, by Lachhmi Nārāin Shafique, ed. ‘Aṭā Kākvi (Patna, 1968), pp. 73-75).

Among other miscellaneous inscriptions from Bareilly, No. 131 is an epitaphic record in Persian in Nasta‘īq characters, registering the date of the death of Ḥāfiẓ Yār Muḥammad *Khān*, son of *Khān* Muḥammad Yār and grandson of Ḥāfiẓ Raḥmat *Khān*, A.H. 1267 (1850-51 A.D.). Here, it may be clarified and rectified, in the light of authentic and contemporary sources, that the deceased referred to in the inscription was the son of Ḥāfiẓ Raḥmat *Khān* and not the grandson. The correct order of his name is (Nawwāb) Ḥāfiẓ Muḥammad Yār *Khān*. *Shāh* ‘Ālam II, the Mughal ruler, had bestowed on him the title of Nawwāb Mu‘azzamu’d Daula Ḥaṣḥmat Jang and the rank of 5000/2000 cavalry (for detail of his career, *Tārīkh-i-Rohīlkhanda*, pp. 108-09, 132, 156, 180, 184; *Ḥayāt-i-Ḥāfiẓ Raḥmat Khān*, pp. 321, 328).

From the same place is another Persian inscription, No. 130, recording the death of an unexampled scholarly personality of his time ‘Abdu’l ‘Azīz *Khān* ‘Azīz, grandson of Nawwāb Ḥāfiẓul Mulk Ḥāfiẓ Raḥmat *Khān*, who was born in A.H. 1251 (1835-36 A.D.) and passed away in A.H. 1309 (1891-92 A.D.). Here, it may be added that ‘Abdu’l ‘Azīz *Khān* was an eminent scholar, popular poet and versatile writer of his time, being fully conversant with Urdu, Arabic, Persian and Sanskrit. As a poet, he adopted ‘zīz as his pen-name. Although the name of the composer is not mentioned in the epitaphic record, it appears, Maulavī Qāsim ‘Alī *Khān* Bareilvī, *nom de plume* *Khwahān*, was its composer who brought out a chronogram (yielding the year A.H. 1309) with the help of a hemistich used in the last verse of an ode, earlier composed by the deceased ‘Abdu’l ‘Azīz *Khān* himself (for detail, Sayyid Altaf ‘Alī Bareilvi, *op. cit.*, pp. 322-25). While No. 133 from the same place, is another epitaphic record in Urdu, mourning the death of Nawwāb Niyāz Aḥmad *Khān* Hosh *alias* Banne Miyān, in A.H. 1309, corresponding to 1892 A.D. It further records that the deceased was a reputed physician, historian and poet. The composer of the epigraphical text was *Khwahān* who is mentioned above. It is worth mentioning here that Nawwāb Niyāz Aḥmad *Khān*, *nom de plume* Hosh, was one of the descendants of Nawwāb Ḥāfiẓ Muḥammad Yār *Khān*, referred to above. He was a popular poet and respected author, leaving behind a number of works (*Ḥayāt-i-Ḥāfiẓ Raḥmat Khān*, pp. 326-27).

## A. - COPPER-PLATES - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and Alphabet	Remarks
1	<p><b>MAHARASHTRA</b> NAGPUR DISTRICT NAGPUR TALUK</p> <p><b>Nagpur.</b> - A set of 4 copper-plates deposited in the Department of Ancient History and Archaeology, Nagpur University. Find spot: Māṇḍhal, Umred taluk, Nagpur district, Maharashtra. Impressions through Sri T.S.Ravishankar, Deputy Suptdg. Epigraphist.</p> <p>THANE DISTRICT THANE TALUK</p>	Vākāṭaka	Rudrasēna II	Year 5	Sanskrit, B x-headed	Registers grant of four villages Selludraha, Achchhabhallikā, Suragrāmakā and Aragrāmakā, included in the eastern part of the administrative division of Padmapura. The granted villages appear to have been converted into an <i>agrahāra</i> and entrusted to Brāhmaṇas belonging to different <i>gōtras</i> and <i>pravaras</i> . The record was written by <i>Sēnāpatī</i> Vibhīṣhaṇa. In characters of about the 5 <sup>th</sup> century A.D.
2	<p><b>Nalasōpārā.</b> - A set of 3 copper-plates in the possession of Dr. H. S.</p>	Chālukyas of Bādāmi	Pulakēśin II	Śaka 554	Sanskrit, Southern characters	Records the grant of the village [Puduka] in Nāsika-vishaya to a certain brāhmaṇa (name not clear)

	Thosar, Bombay. Impressions through Dr. M. D. Sampath, Director (Epigraphy).				belonging to Piṅgalasa-gōtra to defray the expenses for performing the <i>pañcha-mahā-ya jña</i> .
3	<p><b>TAMIL NADU</b> COIMBATORE DISTRICT AVANASHI TALUK</p> <p><b>Tirumuruganpūṇḍi.</b> – Copper-plate in possession of the priest of Tirumuruganāthasvāmi temple, Dēvasēnāpati Śivāchāriyār. Impressions through Shri K.Karuppaiah, Senior Epigraphical Assistant.</p>		Kali [34 · 1], Raudri, Chaitra 20, Friday	Tamil	Seems to be a spurious record. Extols the virtues, greatness and varied religious activities of Śivasubrahmaṇya paṇḍitar who was held in high respect. Describes the great divine power of lord Śiva at Tirukkaḍaiyūr who is said to have saved Mārkaṇḍēya from Yama. Records the obeisance of Chēra, Chōḷa and Pāṇḍya kings to lord Śiva at Tirukkadaiyūr. Incidentally refers to the mythological account of Karikāla chōḷa. In characters of the 16 <sup>th</sup> century A.D.



	Gurukkal.			Vaikāṣi śu. 9, Mṛigasīrisha Irregular		Śivasubrahmaṇya paṇḍitar who was highly revered by a large number of followers who gave him pious gifts regularly. Do.
	RAJAJI DISTRICT TIRUCHCHENGODU TALUK					
6	<b>Karumāpuram.</b> – Copper-plate in the possession of Shri Andasiva Subramanya Gurukkal. Do.			Kaliyuga 3523, Śaka . . . . , Tai, 11 <sup>th</sup> day, Thursday, Pūsam Irregular	Do.	Do. Describes Toṇḍai-maṇḍalam and Kāñchīpuram in a conventional manner at length. Extols the virtues of Karuṇākara paṇḍita of the Kauṇḍinya-gōtra. Virtues of the Sāṇṇār community are listed at length. It is stated that this community highly revered Karuṇākara paṇḍita as their <i>guru</i> and offered him several gifts and agreed to remit certain specified amounts to him. Do.

## B - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	<b>KARNATAKA</b> BIDAR DISTRICT BIDAR TALUK					
1	<b>Bīdar.</b> - Two broken stone pieces kept in the store room of Conservation Assistant's Office in the fort. Findspot Sannati, Chittapur Taluk, Gulbarga District.	Sātavāhana	Siva Siri Puḷumāvi		Prakrit, Brāhmī	Beginning lost and incomplete. Refers to the king Siva Siri Puḷumā[vi], son of . . . and (an image of) <i>duvarpāla</i> ( <i>dvārapāla</i> ). In characters of the 2 <sup>nd</sup> 3 <sup>rd</sup> century A.D. (Published in <i>Early Brāhmī inscriptions from Sannati</i> , p. 76, No. A 3, pl. 15).
2	Do. - Below the relief sculptures of a couple, kept in the same place. Do.				Do.	Reads : <i>amacha putasa Siyadatasa</i> . Do. <i>Ibid.</i> , p. 82, No. B 1, pl. 16.
3	Do. - Stone slab kept in the same place. Do.				Do.	Reads <i>gāmi kumāriya Padamasirikāya</i> . Do. <i>Ibid.</i> , pp. 87-88, No. C 3, pl. 19.
4	Do. - Broken lime stone slab kept in the same place.				Do.	Reads <i>Siyapālaya</i> . Do. <i>Ibid.</i> , p. 89, No. C 8, pl. 20.



	Do.				
5	Do. Fragmentary lime stone slab kept in the same place. Do.			Do.	Reads : Line 1 <i>Samalōkikāye</i> Line 2 <i>bākhavāya</i> . Do. <i>Ibid</i> , p. 100, No. E 10, pl. 26.
6	Do. – Rectangular slab kept in the same place. Do.			Do.	Reads <i>Samanikāya</i> . Do. <i>Ibid</i> , p. 99, No. E 7, pl. 26.
7	Do. – Broken stone kept in the same place. Do.			Do.	Reads : . . <i>māya</i> . Do. <i>Ibid</i> , p. 100, No. E 11, pl. 26.
8	Do. – Another broken stone in the same place. Do.			Do.	Reads : <i>ya chhātaya</i> . Do.
9	Do. – Broken lime stone piece kept in the same place. Do.			Do.	Reads : <i>dāsa</i> [ <i>Dā</i> ] <i>makasa</i> . Do.
10	Do. – Broken stone slab kept in the same place. Do.			Do.	Reads : <i>nanaya sarakhata[pe]</i> <i>kupānasa</i> . Do.
11	Do. – Another broken stone slab kept in the same place. Do.			Do.	Reads : . . . <i>sa</i> . Do.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
12	Do. – Another broken stone slab kept in the same place. Do.  NORTH KANARA DISTRICT HONNAVAR TALUK				Prakrit, Brāhmī	Reads : <i>vāṇīyasa Khadaṇasa</i> . Do.
13	<b>Uple.</b> – Hero-stones set up in front of Mahāliṅgēśvara temple. No. 1.	Kadambas of Chandāvara	Kāvadēva (Kāma II)	Sarvadhāri, Māgha śu. 5, Thursday = 1289 A.D., January 27 (The Śaka year was 1210)	Kannada	Records the death of Sāteya-nāyaka, son of Dugga-nāyaka and son-in-law of Daḍika, while fighting for the rescue of the village from its enemy's attack. A memorial stone was erected by Māchu, son of the deceased hero.
14	Do. – Do. No. 2.          <b>MADHYA PRADESH</b> GUNA DISTRICT GUNA TAHSIL.	Do.	Do.	Do.	Do.	Records that Benaka-nāyaka, son of Veṅgala-perggaḍe and the son-in-law of Gaṇapu-nāyaka of Sātivali died while defending the village from raiders.

15	<b>Bajarāṅgagadhā</b> - Cannon in the fort.			Vikrama 1775, Māgha śu. 8, Thursday Irregular	Local dialect, Nāgarī	Gives the genealogy of Kuvara Gajasīgha of the Chāhuvāna family. Records the making and installation of a cannon named Rāmavāṇa, probably in the fort, by Kuvara Gajasīgha at a cost of rupees thirty two thousand. The record was written by Rāmachāṇḍa.
16	Do. - Stone slab fixed in the wall near the entrance of the fort.	<i>Rājādhirāja Rājā</i> Vaḷivāntasīgha		Vikrama 1833	Do.	Records the construction of <i>kōṭa</i> (fort) and <i>parakōṭa</i> (wall round the fort) and mentions expenditure of rupees ten thousand and five thousand towards the construction of (a part of) fort and possibly wall, respectively.
17	Do. - Stone slab fixed in the western wall of the fort.	Do.		Vikrama 1833, (Hijra) San 1184, Chaitra śu. 10	Do.	Records the construction of <i>kōṭa</i> (fort) of Sarashauna by <i>Phōjadāra</i> Rāva Rauḍarāma and mentions an expenditure of rupees five thousand towards the construction of a part of the fort.
18	Do. - Stone slab fixed in the northern wall of the fort.	Do.		Vikrama 1837, Chaitra ba. 9	Do.	Records the construction of (a part of) <i>kōṭa</i> (fort) of Sarashōna and <i>parakōṭa</i> (wall round the fort).

## B - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
19	<b>Dhamanāra.</b> - A <i>satī</i> - stone fixed in the ground near the Primary School.			1) Vikrama 1705 2) Vikrama 170[6]	Local dialect, Nāgarī	Probably records the performance of <i>satī</i> on the first date and the erection of the memorial stone on the second. Details not clear.
20	Do. - Another <i>satī</i> - stone fixed in the garden near the same School.			Vikrama 1752, Pausha ba. 12, Sunday = 1695 A.D., December 22	Do.	Records the commission of <i>satī</i> by a lady and construction of a <i>chōtara</i> (platform) by an individual belonging to the Mahājana community.
21	Do. - The third <i>satī</i> - stone fixed in the same place.			Vikrama 1758, Bhādrapada śu. 14 Monday = 1702 A.D., August 24 f.d.t. · 27	Do.	Partly damaged. Records the commission of <i>satī</i> by Nīramavati, wife of Makaramdadāsaḥjī.
22	Do. - Western wall of <i>baḍī bāvalī</i> .			Vikrama 1813, (Hijra) San 1164, Śaka 1678, Vaiśākha śu. 15	Do.	Records the construction of <i>vārī</i> (stepwell) at the village Dhāmanari by Chaudharī Harisīghajī, son of Chaudharī Dayārāma and grandson of

			Wednesday = 1757 A.D., May 4		Chaudharī Rasakadājī and mentions Chanderi-subā and Mālavā-parganā. Seems to refer to the rule of Peśavā Nānāsāhēb over these territorial divisions.
23	<b>Gūnā.</b> – Memorial built in the Agro - Development Corporation Limited premises.		1) 1855 A.D., May 12 2) 1856 A.D., January 19	English, Roman	Damaged in the middle. Records the demise of Florence Belle, the infant daughter of Cap. Francis Moirahastings Burlton and Portia Florence, his wife, on the second date when she was eight months and seven days old. She was born on the first date.
24	<b>Māvana.</b> – A satī - stone fixed in the ground near the Hanumān temple.		Vikrama 1722, Śaka 1587, Vaiśākha śu. . .	Local dialect, Nāgarī	Records probably the performance of <i>satī</i> . Details not clear.
25	Do. – Another satī - stone near the same temple.		Vikrama 1774, Jyēshtha śu. 11	Do.	Records the commission of <i>satī</i> probably by Jasōtī, at the village Mavanī (ie, Māvana) in the Gunā- parganā in the Chamdērī-sarkār under Mālavā-subā.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
26	Do. – The third broken <i>satī</i> -stone near the same temple.			Vikrama 1834, Māgha ba. 5, Wednesday = 1777 A.D., February 26 f.d.t. . 63	Local dialect, Nāgarī	Partly damaged. Purport not clear.
27	Do. – A <i>satī</i> - stone fixed on the ground near the house of Siranamasingh.			Vikrama 1732, Śrāvaṇa ba. 9	Do.	Records the performance of <i>satī</i> , probably by a lady by name Kētakī, wife of Kēsava at the village Mavanī in the Gunā-parganā.
28	Do. – A <i>satī</i> - stone fixed on a platform in the north of the village.			Vikrama 1775, Āshāḍha śu. 9	Do.	Damaged. Records the performance of <i>satī</i> , probably by Pāhuni, at the village Māvana in the Chamderī-suvā in the Gunā-parganā. Mentions <i>kārīgara</i> (mason) Vanavārī and Kisunadāsa.
29	Do. – Another <i>satī</i> - stone fixed on the same platform.			Vikrama 1783, Agahana (Mārgaśīrsha) śu.	Do.	Records the performance of <i>satī</i> , probably by Mīrā, wife of <i>Chaul</i> <sup>o</sup> Jagga[nātha].

			13, Wednesday = 1727 A.D., November 15		
30	Do. – The third <i>satī</i> - stone fixed on the same platform.		Vikrama 1789, Jyēshtha ba. 3, Tuesday = 1732 A.D., May 30, f.d.t. . 48	Do.	Records the commission of <i>satī</i> by Sūyāvātī, probably belonging to Rājputa community, and mentions the village Mavanī in Gunā-parganā and Mālavā-suvā.
31	Do. – A stone slab fixed in the northern wall of the <i>bāvalī</i> .		1) Vikrama 1811, (Hijra) San 1162 2) Vikrama 1812, (Hijra) San 1163, Āshādha śu. 13	Do.	Records the commencement of (the construction) of a step-well at the village Māvanī in the Gunā-Pargana in the Mālavā-Suvā on the first date and probably completion of the work on the second date and mentions <i>kārigara</i> [Tīlārāma].
	JABALPORE DISTRICT SIHORA TAHSIL				
32	<b>Dhaimāpūr.</b> – <i>Satī</i> - stone lying in a field of the village.	<i>Mahārāja</i> Jī[va]māladēva	Vikrama 1401, Vaiśākha śu. 6 Tuesday = 1344 A.D., April 6 ( <i>tithi</i> ended on the previous day)	Sanskrit mixed with Local dialect, Nāgarī	Records the death of Dhauma[śim]ha, son of Alau and the performance of <i>satī</i> by (his wife) Jāsō. Mentions the name of the mason ( <i>silāvaṭa</i> ) Lashamīga[m*]gōli.

## B - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
33	Sleemanābād. – Loose slab in the possession of Sub-Inspector, Sleemanabad Police station.			1857 A.D, November 4, Friday	Tamil	Records the death of Rāmasāmi Muruvāḍar, a <i>gunluskar</i> of 'D' Company belonging to the Third unit ( <i>paṭṭāḷam</i> ) of the Madras Artillery, in a firing at 4.30 A.M. on Friday. His body was buried at Silamāṇābād by his younger brother Vermbili. (Published in <i>Āvaṇam</i> , Vol. X, pp. 85-86).
34	Do. – Stone slab fixed near the memorial edifice of Col. Sleeman in the Sleemanabad police station.			1858 A.D, May 29, Saturday	Do.	Records that when the Third unit of Buṣṭṭu Māṭṭin regiment was marching towards Silamāṇābād, a soldier of the unit, Dāṇiēl developed high fever and died on May 29, Saturday. The Christians of the Company and a certain Michael installed stone in his memory. <i>Ibid.</i>
	MAHARASHTRA NAGPUR DISTRICT NAGPUR TALUK					



35	Nagpur. – Stone slabs kept outside the Museum, Dept. of Ancient History and Archaeology, University of Nagpur. No. 1. Findspot : Pauni, Bhandara District, Maharashtra.			Prakrit, Brāhmī	Badly worn out and damaged. Probably records the erection of a pillar ( <i>thaba</i> ) by Āryaka. In characters of about the 2 <sup>nd</sup> century A.D.
36	Do. – Do. No. 2. Findspot: Not known.		Śaka 1738, Vikrama 1873, Vaiśākha śu. . .	Sanskrit mixed with Local dialect, Nāgarī	Badly worn out and damaged. Mentions all the four directions on each side respectively. Seems to record some grant specifying shares to different persons. Mentions Mukundabhaṭṭa, Venkaṭeśvara Gōpālabhaṭṭa, Gōvinda, etc., in this context. Details not clear.
37	Do. – Do. No. 3. Findspot : Paunār, Vardha District.			Local dialect, Nāgarī	Fragmentary. In embossed characters. Seems to refer to some village in line 4. Purport not clear. In late characters.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
38	RAMTEK TALUK <b>Rāmṭēk.</b> – Right side wall of the <i>maṇḍapa</i> of Śrī Kēvala Narasimha temple.	Vākāṭaka	Prabhāvatīguptā		Sanskrit, Late Brāhmī	Partially worn out. Refers to Chandragupta (II), Rudrasēna (II) and Ghaṭōtkacha. Records the construction of a temple of Prabhāvatisvāmin (Kēvala Narasimha) and erection of a tank called Sudarśana in the village Kadalīvāṭaka for the religious merit of her parents, probably by Prabhāvatīguptā. In characters of about the 5 <sup>th</sup> century A.D. (Published in <i>Kusumāñjalī</i> , Shri C. Shivaramamurthi commemoration Vol. I, p. 220).
39	Do. Left side wall at the entrance of the same temple.				Do.	Reads : Śrī Madana lī[la]. Do.
40	Do. – Left side pillar of the same temple.				Do.	Reads <i>Bharunu[tā]ba</i> . In characters of about the 6 <sup>th</sup> century A.D.

41	Do. – Do.				Sanskrit, Nāgarī	Reads <i>Svasti Śrī Vi[rā]rana</i> . In late characters.
42	Do. – Do.				Do.	Begins with an invocation to Sarasvatī. Refers to (the sage) Vāmadēva. Records the devotion of the poet Trivikrama to Narasimha and Rāma. In characters of the 13 <sup>th</sup> century A.D.
43	Do. – Right side pillar of the same temple.				Do.	Records that poet Trivikrama, son of poet Śrīdhara and grandson of the brāhmaṇa Chāmuṇḍa who was a resident of Vainyapura, worshipped Śrī Rāma together with his brother Rāghava. Verses composed in <i>Śārdūlavikrīḍita</i> metre. Do.
<p style="text-align: center;"><b>TAMIL NADU</b> CHINGLEPUT DISTRICT SRIPERUMPUDUR TALUK</p>						
44	<b>Kōlappākkam.</b> – Agastīśvara temple. On a stone built into the floor of <i>mukhaṇḍapa</i> .	Chōḷa	Rājakēśari-varman	Regnal Year 7	Tamil	Damaged. Records a gift of 250 <i>kuḷi</i> of land by a person for providing food offerings during the midday. In characters of the 9 <sup>th</sup> century A.D.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
45	Do. – Do. On the <i>kumuda</i> (south).	Telugu-Chōḍa	Tri° Vīrarājendra Chōḷa	Regnal Year 10	Tamil	Records that Viśaiyanalluḷāṇ Paṇḍitaṇ Kākkunāyagaṇ of Kuḷappākkam gifted three cows and a lamp-stand for burning a twilight lamp to the god Āḷudaiya Tiruvagattīśvaram-uḍaiyanāyanār. The temple priests received the gift and agreed to burn the lamp. In characters of the 13 <sup>th</sup> century A.D.
46	Do. – Do. On a stone fixed into the floor of the <i>ardhamanḍapa</i> .	Chōḷa	Kulōttuṅga (I)	Regnal Year 41	Do.	Damaged. Seems to refer to the gift of land after purchase, probably from the <i>ūr</i> assembly. In characters of the 12 <sup>th</sup> century A.D.
47	Do. – Do. On the south <i>kumuda</i> of <i>ardhamanḍapa</i> .	Do.	Tri° Rājarāja	Regnal Year 6	Do.	Records that Chenkōṇ Tillaivāṇaṇ Kākkunāyagaṇ of Kuḷappākkam caused the construction of the Tiruvagattīśvaram-uḍaiyār temple and also its <i>ardhamanḍapa</i> , <i>niruttamanḍapa</i> and <i>sōbhāna</i> from bottom to top ( <i>upānādi stūpi pariyantam</i> ) in stone. In

48	Do. - Do. Do.	Telugu-Chōḍa	Vijayaḡaṇḡagōpāla	Regnal Year 4	Do.	characters of the 13 <sup>th</sup> century A.D.  Records the gift of cows and calves by a mendicant, Toḷuvārk Kāri for burning a twilight lamp in the early morning to the god Tiruagattīśvaram-uḡaiyanāyanār of Kuḷappākkam. The temple officials received the gift and agreed to burn the lamp. Do.
49	Do. - Do. Do.	Do.	Do.	Regnal Year 29	Do.	Records a gift of a cow and a calf by Vaṇḡār Toḷuvār Gāṅgaṇ, a resident of Kuḷappākkam <i>alias</i> Śīvapāda-sēkharanallūr for burning a twilight lamp to the same god. The temple servants agreed to maintain the lamp. Do.
50	Do. - Do. On the north <i>kumuda of mukhamanḡapa.</i>  DHARMAPURI DISTRICT DHARMAPURI TALUK	Pāṇḡya	[Jaṭ <sup>o</sup> ] Sundara Pāṇḡya (I)	Regnal Year [16]	Do.	Fragmentary. The extant portion refers to an order issued by the king. Do.
51	<b>Dharmapuri.</b> - Stones preserved in the Government Museum. No. 1.	Vijayanagara	Pratāpadēvarāya	Śaka 1348, Parābhava, Kanni śu. 7	Do.	Damaged. Contains only the king's name and date. In characters of the 14 <sup>th</sup> century A.D.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
52	Do. – Do. No. 2. Finspot Pañjapaḷḷi, Palakkodu Taluk, Dharmapuri District.	Vijayanagara	Vīra Bukkarāya	Parābhava	Tamil	Records a grant of tax-free land for the maintenance of a tank constructed by a lady, Nakki, the wife of the administrator of Tagaḍūr-nāḍu in Gaṅga-nāḍu (a sub-division) of Nigarilichōḷa-maṇḍalam. Do.
	KRISHNAGIRI TALUK					
53	Pennēsvaraṁaḍam. – Īśvara temple. On the southern paṭṭi of the mukhamāṇḍpa.	Chōḷa	Kulōttuṅga (I)	Regnal Year 30	Do.	Incomplete. Records that an army official ( <i>daṇḍa-nāyakan</i> ), Jayaṅkoṇḍāṇ Mallan, a resident of Kōṭṭai, consecrated (an image of) Chaṇḍēśvara (Taṇḍēśvara piḷḷai) at the Pennai-nāyaka temple for the merit of his son Kamaṇḍai. He also donated vessels and a piece of land. In characters of the 12 <sup>th</sup> century A.D.
54	Do. – Do. Do.				Telugu	Reads Śrī Gharē Baṭuḍu. In characters of the 16 <sup>th</sup> century A.D.

55	Do. – Do. Do.	Hoysala	Vīra-Narasimha	Regnal Year 15	Tamil	Incomplete and damaged. Seems to record a gift of land by Madhurāntaka Vīranuḷambaṇ Vaiyiravaṇ Viḍalaṇ for providing offering of drink ( <i>tiruppōṇagam</i> ) to the god Peṇṇai-nāyanār. In characters of the 13 <sup>th</sup> century A.D.
56	Do. – Do. <i>kumuda</i> portion (south).				Do.	Beginning lost. Seems to record a gift of six <i>kaṇḍagam</i> of land for the maintenance of the <i>maṭha</i> ( <i>maḍappuram</i> ) called Chēramāṇ Perumāl maḍam. Do.
57	Do. – Do. Do.	Chōla	Kulōttuṅga	Regnal Year 28	Do.	Records that Nīraṇiṇjāṇ, son of Aḷiyaṇūr Vēlāṇ <i>alias</i> Ātkoṇḍār, gifted a lamp-stand weighing 800 <i>palam</i> and also a <i>tiruchchāṇai</i> (stone for preparing sandal paste). He also donated 30 cows and a bull for burning a perpetual lamp to the god Peṇṇaiyāṇḍār. Do.
58	Do. – Do. On the south wall, central shrine.			Regnal Year 13	Do.	Built in and incomplete. Seems to refer to the gift of land for raising the bund of the tank. The temple of Peṇṇai-nāyanār is mentioned. Do.

## B - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
59	Do. - Do. On the same wall, <i>jagatī</i> .	Hoysaḷa	Vīrarāmanātha	Regnal Year 41	Tamil	Records the order that the accountants of the <i>maṭha</i> of the Peṇṇaiyāṇḍār temple and those of the villages owned by the temple should not allow any of their relatives to interfere with the accounting work. Intruders should be beheaded by the accountants themselves, failing which the latter's heads would be severed. Also seems to refer to some tax-free land grant for providing food offerings to the god. Do.
60	Do. - Do. On the south and west walls of <i>mukhamanḍapa</i> .				Do.	Contains the order of Chaṇḍēśvara (the accountant of the Śiva temple) that Māṅkuṇṇam-uḍaiyāṇ Mudalippillai, a <i>veḷḷāḷa</i> , should arrange for conducting a special worship in the month of Chittirai, probably out of house-tax ( <i>maṇai-iṟai</i> ). Do.
61	Do. - Do. Do.	Noḷamba	Madhurāntaka	Sarvadhāri,	Do.	Incomplete. Records the gift of land



			Vīraṇoḷamba	Chittirai 20		to the god Peṇṇai-nāyaṇār as <i>dēvadāna</i> by Rāsanārāyaṇa Vayiravan Gaṅga Perumāl, apparently a royal official. Do.
62	Do. – Do. On the <i>jagatī</i> (north), <i>mukhamāṇḍapa</i> .	Chōḷa	Rājarāja	Regnal Year 15	Do.	Records the gift of land, after purchase for ten <i>poṇ</i> , <i>ie.</i> , five <i>udāraṇ</i> and five pure <i>chalāgai</i> , to Peṇṇaiālvāṇ Nārppattenṇāyira bhaṭṭaṇ, the <i>Śivabrāhmaṇa</i> of the Peṇṇai-nāyaṇār temple, by (the chieftain) Madhurāntaka Vīraṇoḷamban Vayiravaṇ Vikramaṇ. Also records that the land was demarcated and a boundary stone ( <i>sūlakkaḷ</i> ) was planted. Do.
63	Do. – Do. On the <i>kumuda</i> (north), <i>mukhamāṇḍapa</i> .				Do.	Records the gift of four <i>kaṇḍam</i> of land by Madhurāntaka Vīraṇoḷambaṇ. Do. See No. 62 above.
64	Do. – Do. Do.	Vijayanagara	Dēvarāja	1) Śaka 1398, Manmatha, Paṅguṇi 2) Nandana	Do.	Incomplete. Seems to refer to some land grant to the god Peṇṇai-nāyaṇār. Details lost.

## B - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
65	Do. - Do. On the <i>kumuda</i> (north), below the Durgā niche.				Tamil	Records the gift of ten cows and one bull for burning a perpetual lamp to the god Peṇṇai-nāyanār by Kūttāḍundēva nāchchiyār Chōḷaṇaimuḷudu-uḍaiyār, the daughter of Vāṇakōvaraiyar. Do.
66	Do. - Do. On the <i>paṭṭi</i> (north), below the Brahma image, central shrine.				Do.	Records the gift of one hundred <i>kuḷi</i> of land by Kadavaṇanāyaṇ for burning a perpetual lamp to the god Uḍaiyār Peṇṇai nāyaṇār. In characters of the 12 <sup>th</sup> century A.D.
67	Do. - Do. On the <i>kumuda</i> (north), central shrine.				Do.	Records the gift of twenty cows and a bull for burning a perpetual lamp to the god Peṇṇai-nāyanār by Kulōttuṅga Chōḷa Tagaḍādarāyaṇ Tyāgapperumāl. Do.
68	Do. - Do. Below the niche of Durgā.	Chōḷa	Tri° Vīrachōḷadēva (Kulōttuṅga III)	Regnal Year 10, Vishu, Puraṭṭāsi	Do.	Records the gift of land for providing food offerings and also for conducting other rituals on the occasion of the

69	Do. – Do. On the <i>kumuda</i> (north and west), central shrine.	Do.	Do.	Do.	Do.	<i>Tribhuvana vīraṇ-sandhi</i> to the god Penṇai-nāyaṇār. Do.
70	Do. – Do. On the <i>paṭṭi</i> (west), central shrine.	Hoysala	[Vīrarāmanātha-dēva]	Regnal Year 20	Do.	Records the conferment of the right of performing worship for four days at the Penṇaināyaṇār temple, by the priest ( <i>Śivabrāhmaṇa</i> ) Nāṇpattēṇṇāyira bhaṭṭaṇ Viḍukādaṇ, on Sī Māhēśvara bhaṭṭaṇ Kundimallaṇ. It further states that the latter purchased (right to perform worship for) two more days in the auction by paying gold. Do.
						Records that Śrī Kulōttuṅga Chōḷa Tagaḍādarāyaṇ Vēḷachchiyaṇ endowed land at Pullamaṅgalam as <i>tirunāmattukkāṇi</i> for providing food offerings and also for conducting other rituals on the auspicious days to the god Uḍaiyār Penṇai-nāyaṇār. The land was also freed from taxes and declared as <i>sarvamāṇya</i> . In characters of the 13 <sup>th</sup> century A.D.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
71	Do. – Do. On the east wall, central shrine.	Vijayanagara	Viruppaṇṇa-udaiyār	Āṇi 27	Tamil	Written in colloquial language. Records the grant of five <i>kaṇḍam</i> of land by Maṇṇakkāvalan, son of Kāṇanāyappa Chetti, for providing food offerings to the god Peṇṇai-nāyanār. It is also stated that this grant was made on the occasion when Koḍukku Mallaiyaṇ passed by the fort Talaikōṭṭai. In characters of the 14 <sup>th</sup> century A.D.
72	Do. – Do. On the <i>paṭṭi</i> (south), central shrine.  NORTH ARCOT AMBEDKAR DISTRICT TIRUPPATTUR TALUK			Regnal Year 29	Do.	Damaged. Seems to record a gift of land by a resident at Mattaiyūr to the god Peṇṇai-nāyanār. In characters of the 12 <sup>th</sup> century A.D.
73	<b>Ambalūr.</b> – On a stone slab set up in a field.				Do.	Beginning lost. Records the death of two dogs namely Muḷagaṇ and

						Vandikkātti, owned by kōvan, after killing a wild hog (in an encounter). In characters of about the 9 <sup>th</sup> century A.D.
74	Do. – On a hero-stone set up in the coconut groove.	Chōla	Rājakēśarivarman (Rājarāja I)	Regnal Year 25	Do.	Records that Orṛipōḍaṇ <i>alias</i> Oruḷagilappar Oṭṭaṇ, a washerman of Ammalūr, died after recovering the cattle from a cattle-raid on Ammalūr <i>alias</i> Vikramāditya-chaturvēdimāṅgalam in Aimpuḷuraṅga-nāḍu. In characters of the 11 <sup>th</sup> century A.D.
75	Do. – On another hero-stone at the same place.				Do.	Records that Ravi Mōḍaṇ Tirunīlakaṇṭaṇ of Suttamalli-chaturvēdimāṅgalam died in a cattle-fight. Do.
76	Do. – On another stone in a field.	Chōla	Kulōttuṅga (III)	Regnal Year 17	Do.	Records that Aḷagiya Chōla Sambuvarāyaṇ granted a tank excavated by a certain Cheṭṭi at Vīrapāḍi, a <i>dēvadāna</i> (village), to the temple of Rājarāja-āḷudaiyār at Uyyakoṇḍāṇ Chōḷapuram. In characters of the 13 <sup>th</sup> century A.D.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
77	Do. – On a stone slab erected near the Māriyamman temple.	Hoysala	Vīravallāḷa		Tamil	Fragmentary. Contains only the name of the king Do.
78	Do. – On a lose <i>tripaṭṭa-kumuda</i> stone from the ruined shrine of Tatti Ammaṇ.				Do.	Do. Mentions the territorial division Aimbūḷugu-nāḍu in Paḍuvūr-kōṭṭam. In characters of about the 12 <sup>th</sup> century A.D.
	VELLORE TALUK					
79	<b>Chinṇapālampākkam.</b> – On the eye brow of a natural cavern on the hill, locally known as Saṟukkumalai.	Pallava	Nṛipatuṅgavarmaṇ	Regnal Year 19	Do.	Records that Siṟiya naṅgaiyār, a dancing girl ( <i>sūḷaikal</i> ) of Paṅgaḷa-nāḍu, constructed a temple for Siṁhanandi-bhaṭṭār at Peṇṇāgaḍam. In characters of the 9 <sup>th</sup> century A.D.
80	<b>Kīḷarasampatti.</b> – On the surface of a sloping rock.	Do.	Nandīśvara (Nandivarman)	Regnal Year 4	Do.	Records that the stone bed ( <i>pāḷi</i> ) called Śrī Maḷlaṇ Tukkiḷi was caused to be made by Śrī Kalikkuṟi Arasar. Do.

PERIYAR DISTRICT DHARAPURAM TALUK						
81	<b>Karaippākkam.</b> – On a loose stone slab lying in the Nīlāmbūr Kālī temple.	Rulers of Koṅgu	Vīrarājendra	Regnal Year 10 + 7	Do.	Damaged. Records the gift of some <i>paḷaṅjalāgai paṇam</i> for burning a twilight lamp to the god. In characters of the 13 <sup>th</sup> century A.D.
82	Do. – Another slab at the same place.	Do.	Kulōttūṅga Chōḷa		Do.	Built in and damaged. Seems to refer to the provision made for burning three twilight lamps by some women. Other details lost. Do.
SATYAMANGALAM TALUK						
83	<b>Malliyammandurgam (Kaḍambūrmalai).</b> – A hero-stone standing in the forest near the village.				Do.	Probably records the death of <i>Soṇṇappaṇ</i> , younger brother of <i>Dēśagavunḍaṇ</i> and son of <i>Kāṭṭi Kavunḍaṇ</i> of the Semiya-kulam, at Iraiyr. In characters of the 17 <sup>th</sup> century A.D.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
84	PUDUKKOTTAI DISTRICT TIRUMEYYAM TALUK  Mēlūr. – On the east wall, central shrine, Vishṇu temple.	Pāṇḍya	Jaṭ <sup>o</sup> Tribh <sup>o</sup> Vīrapāṇḍya	Regnal Year 46 + 1, Kaṛṇataka 27, ba. 7, Wednesday Irregular	Tamil	States that the <i>ūrār</i> of Mēlūr in Kāṇābaraṇa Virudarāśabhayaṅkara-vaḷanāḍu sold the <i>pāḍikāval</i> (right to collect watchmen's fee) to Poṇan Aḷagapperumāl, a native of Sūṛaikkuḍi in Adaḷaiyūr-nāḍu in Kēraḷāntaka-vaḷanāḍu for 550 <i>vāḷālvaḷi-tirandāṇ paṇam</i> . Uttamachōḷa Kāṇa-nāṭṭu Vēḷān and others figure as signatories. Ēḷu-nāṭṭu Āchāriyaṇ engraved the contents of the inscription.
85	Do. – On the south wall of the same temple.	Sētupati	Raghunātha	Śaka 1585, Śōbhakṛit, Vṛiśchika ba. 5, Monday, Pusa = 1663 A.D., November 9	Do.	Records that Sōlaiyappaṇ, an agent of the Sētupati king Tirumalai Sētupatikāṭṭa Raghunātha Pūbālgaṇ, freed from all taxes several pieces of land owned by Arasunārāyaṇa Viṇṇagar Perumāl temple at Mēlūr, for the merit of the king. All the



86	<b>Sāttanūr.</b> – On the south wall, central shrine, Śiva temple.	Chōḷa	Kulōttuṅga (III)	Regnal Year 16	Do.	<p>previous encumbrances were also waived. This was done to provide for the expenditure of carrying out repairs and performing worship. It is also stated that some land was allotted out of this endowment (<i>kaṭṭalai</i>) to two maid servants (<i>dāsī</i>) and two soldiers (<i>vēḷaiikkārar</i>) with the stipulation that they should render services to the temple and maintain its garden.</p> <p>Records that the <i>ūrār</i> of Sāttanūr assigned the taxes such as <i>iṟai</i> and <i>antarāyam</i> on half <i>mā</i> of land in the village to the god of Sikailāyam Umāpatīsuram uḍaiya nāyanār temple at Sāttanūr in Ollaiyūr-kūrṟam (a subdivision) of Rattappāḍikonḍachōḷa-vaḷanāḍu. In characters of the 13<sup>th</sup> century A.D.</p>
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## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
87	Do. – Do.	Chōla	Tribhuvanavīradēva Kulōttuṅga (III)	Regnal Year 35	Tamil	Records that Tirukkōḍuṅkunṛam- uḍaiyaṅ Kēraḷaṅ Nishadarājaṅ assigned the taxes such as <i>iṛaikaḍamai</i> , <i>kārkaḍamai</i> and <i>nelkaḍamai</i> , accrued on two <i>mā</i> of land which was purchased from the <i>ūrār</i> of Sāttanūr by Tirumaṇikīlārdēvan umaiyorupāgan. It is also recorded that these taxes were to be utilized for providing sacred apparel ( <i>tiruppaḍimāṇṛu</i> ) to the god and the goddess. Do. (Published in the <i>Inscriptions of the Pudukkottai State</i> , No. 168).
88	Do. – Do.	Do.	Do.	Do.	Do.	Records that a merchant, Tirumaṇi kiḷār Dēvaṅ umaiyōrupāgaṅ, a resident of Aruvimānagaram of Sāttanūr in Ollaiyūr-kūṇṛam (a sub-division) of Kaḍalaḍaiyādilaṅkaikoṇḍachōla- vaḷanāḍu, donated two ponds and three fields to the temple of Śrī

89

Do. – On the west wall, central shrine of the same temple.

Pāṇḍya

Tri<sup>o</sup> Vīrapāṇḍya

Regnal Year 31

Do.

Kayilāyattu umāpati Īṣvaram uḍaiya-nāyanār, after purchase from the *ūrār* of Sāttanūr and reclamation. He made this donation to provide for food offerings and other services to the god. Do. *Ibid.*, No. 167.

Records an undertaking given by the *ūrār* of Sāttanūr to the god Umāpati-Īṣvaram-uḍaiyār of the village, according to which the *ūrār* agreed to remit the taxes *iṟai*, *achchuvāri* and others on several parcels of land owned by the temple, in consideration of the amount received from the merchant Tirumanīkilavaṇ poṇ Nakkaṇ umaīorupāgan, a resident of Vāṇavāyil-perunteruvu. The land was declared as *dēvadāna* and this arrangement was also engraved on stone. Vēlāṇ Tirumaḷapāḍiyāṇ and others figure as signatories. Do. *Ibid.*, No. 618.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
90	<b>Vellālan-Kottaiyūr.</b> – On the north wall, central shrine of Agastīśvara temple.	Pāṇḍya	Māra° Sundara-pāṇḍya (I) (who was pleased to take the Chōla country)	Regnal Year 2 + 1	Tamil	Records the sale of <i>dēvadāna</i> land by auction by the authorities of the temple at Kottaiyūr for four thousand <i>kāṣu</i> to a person named Sambandar, who consecrated (an image of) Subrahmanya-pillaiyār there. The temple authorities were constrained to sell the land to raise funds to remit various taxes which were levied during the days of Kaṇṇaḍiyar (Hoysalar). It is also stated that the land was again earmarked for providing food offerings to the same god referred to above. Do. <i>Ibid.</i> , No. 310.
91	Do. – On the west wall of the same temple.	Do.	Tri° Kulaśēkharadēva	Regnal Year 13	Do.	Records the assignment of taxes such as <i>kaḍamai</i> , <i>antarāyam</i> and others by Adalaiyūr Nāḍālvāṇ to the deity Tiruvagattīśvaram-uḍaiya nāyanār of Kottaiyūr. Nenmali-uḍaiyāṇ and others figure as signatories. Do.

92	Do. – On the south side <i>kumuda, mukhamanḍapa</i> of the same temple.	Do.	Do.		Do.	Records a gift of 20 <i>paḷaṅkāśu</i> by an individual namely Vaḷudināṭṭaraiyaṅ of Neḍumburai-nāḍu (a sub-division of) Malai-maṇḍalam to provide clothings and food offerings to the goddess Periyānāchchiyār of Tiruvāgattīśvaram uḍaiya nāyanār temple at Koṭṭaiyūr in Kāṇa-nāḍu. The donor was one of the officials ( <i>sāmantas</i> ) of the king Vīrapāṇḍya.
93	Do. – On the east wall, <i>mukhamanḍapa</i> of the same temple.	Do.	Tri° Vikrama-pāṇḍya	Regnal Year 12	Do.	Incomplete. Seems to record the exemption of taxes on 2 1/2 <i>mā</i> and odd land owned by the temple of Tiruvagattīśvaram uḍaiya Mahādēva at Koṭṭaiyūr in Kāṇa-nāḍu. Reference is made to a measuring rod called <i>kuḍitāṅki kōl</i> . Do.
94	Do. – Do.	Do.	Do.		Do.	Incomplete. Seems to record a gift of 4 <i>mā</i> of land in order to provide food, clothing etc., to the goddess Nāchchiyar (the consort) of Kūttāḍumḍēvar of Tiruvagattīśvaram uḍaiya nāyanār temple at Koṭṭaiyūr in Kāṇa-nāḍu. Do.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
95	Do. – On a pillar near <i>Nandimaṇḍapa</i> of the same temple.				Tamil	Records. that this (engraved) pillar is the pious gift of Maḍa. Rāmaṇ of <i>Siṛucherrūr</i> in Kulasēkarapuram <i>alias</i> <i>Ḵaiyyārrakkudi</i> . Do.
96	Do. – On the west wall of the same temple.	Pāṇḍya	Māra° Tri°		Do.	Fragmentary. Refers to a <i>paḍaiparuru</i> (cantonment) and also the deity <i>Chañḍēsvaradēvar</i> . Do.
97	Do. – Do.	Do.	Māra° Tri° chakkravarttiḡaḷ		Do.	Damaged and built in. Seems to refer to the sale of land by auction to the temple. Other details are lost. Do.
98	Do. – Karumāṇikka perumāl temple. West wall, central shrine.	Do.	Do.		Do.	Built in and damaged. Seems to refer to the exemption of taxes such as <i>kaḍamai</i> and <i>kuḍimai</i> on the lands owned by the Viṣṇu temple. Do.
99	Do. – Do. Do.	Do.	Do.	Regnal Year 19	Do.	Fragmentary. Refers to a temple official, <i>Śrī Vaishṇavaḡṇkāṇi</i> (supervisor). Do.

100	Do. – Do. On the door jamb at the entrance.  TIRUNELVELI DISTRICT AMBASAMUDRAM TALUK				Do.	States that this is Aḷagap-perumāḷ <i>alias</i> Arasamikāmaṇṇ tirugōpuram. Do.
101	<b>Tiruppuḍaimarudūr.</b> – On the southern wall of the Amman shrine in the Puṭārjunēśvara temple.	Pāṇḍya	Jata° Kulaśēkhara	Regnal Year 13 + 1	Do.	Built in. Refers to Tiruppuḍaimarudūr in Muḷḷi-nāḍu. Seems to record some gift to the god, probably by a certain Vāṇarāyan. Do.
102	Do. – On the north wall, central shrine of the same temple.	Do.	Māra° Kulaśēkhara		Do.	Fragmentary. Contains only the <i>praśasti</i> of the king, <i>Tērpōlum pōla alkul</i> , etc. Do.
103	Do. – On the north wall <i>jagatī</i> , central shrine of the same temple.			Regnal Year 4, 44 <sup>th</sup> day	Do.	Beginning lost. Records the gift of one <i>vēli</i> of land, after purchase from the residents of the sixth ward ( <i>chēriyār</i> ) of Rājarāja-chaturvēdi-maṅgalam, to the goddess shrine of the Nārupuṅkaṇḍa-nāyanār temple at Tiruppuḍaimarudūr, probably by the king. The land was declared as <i>dēvadāna</i> . Mādavarāyan and Tuṇḷalūr uḍaiyāṇ figure as signatories. Do.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

SL No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
104	SRIVAIKUNTAM TALUK <b>Tiruppuliyāṅkuḍi.</b> – On the <i>prākāra</i> wall (north) of Tirukkāsinivēṇapperumāḷ temple.	Pāṇḍya	Kulaśēkhara		Tamil	Fragmentary. Seems to refer to the exemption of a tax called [ <i>sandhi</i> ] <i>vigrahappēru</i> . Tyāgaparaṇa Mūvēṇḍavēḷāṇ figures as signatory. Do.
105	Do. – On the roof of <i>mukhamaṇḍapa</i> of the same temple.				Do.	Do. Refers to a certain Perumāṇ Vandāḷiyaṇ. Do.
106	TIRUVANNAMALAI SAMBUVARAYAR DISTRICT POLUR TALUK <b>Kailāsapuram.</b> – On the north wall, <i>adhishṭhāna</i> of Kailāsanātha temple.	Vijayanagara	Dēvarāya mahārāya (Dēvarāya I)	Śaka 1318, Āṇi 16	Do.	It records an undertaking given by the shepherds of Muruga-maṅgala-ppaṇṇu to the treasury of Kailāsanātha temple at Marudarasar-ṇaḍaivīḍu. Accordingly the shepherd, Pichchakkōvaṇ, son of Tiruvakkōṇ of Attiyampūr agreed to supply ghee <i>in lieu</i> of 5 <i>paṇam</i> which he owed to



107	<p><b>Vaṇṇāṅkuḷam.</b> – On a loose stone erected in a field called Rāmalingam kollai.</p> <p>VALLALAR DISTRICT TITTAKKUDI TALUK</p>				Do.	<p>the temple (probably towards grazing-tax), for maintaining a perpetual lamp to the above god.</p> <p>Damaged. Seems to refer to some gift to the god Kāsi Visvanātha. In characters of the 15<sup>th</sup> century A.D.</p>
108	<p><b>Erāiyūr.</b> – On the door-jamb of the entrance wall (north side) of <i>mahāmaṇḍapa</i> in the Tāgamtīrttapurīśvara temple.</p>			Regnal Year 13	Do.	<p>Records the assignment of the tax <i>pāḍikāval</i> collected from the hamlet of Vallavar-chaturvēdimāṅgalam, a <i>dēvadāna</i> village, for conducting offerings and worship to the god Tiruvīdi-īśvaram-uḍaiyanāyanār of Tiruppurampāḍi, a hamlet of Śrī Muḍikoṇḍachōḷa-chaturvēdimāṅgalam in Mēṟkā-nāḍu in Virudarāja-bhayaṅkara-vaḷanāḍu. The assignment was ordered by Ādittaṅ Maṇḍaliyāṅ Rājādhirāja Vaṅkāra Muttaraiyaṅ, who is stated to have possessed the right to collect the taxes. In characters of the 14<sup>th</sup>-15<sup>th</sup> century A.D.</p>

## B - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
109	<b>Bōthiramaṅgalam.</b> – On the <i>kumuda</i> (south wall) of the central shrine of Śiva temple.	Pāṇḍya	Māra° Tri° chakravarti		Tamil	Built in. Seems to refer to the gift of some land for providing food offerings to the goddess at Pugaḷttuṇai-maṅgalam, a <i>brahmadēyam</i> . In characters of the 13 <sup>th</sup> century A.D.
110	<b>Pennāḍam.</b> On the door-jamb, at the entrance of the Praḷayakālēśvara temple.			Ānanda, Āṇi	Do.	Damaged and purport not clear. Seems to refer to some gift by Sēshādri nāyakar. In characters of the 15 <sup>th</sup> century A.D.
111	Do. -- On a stone slab built into the floor of the same temple.				Do.	Fragmentary. Seems to refer to the gift of land to a Śiva temple. The temple servants ( <i>dēvarkaṇṁigaḷ</i> ) are mentioned. In characters of the 13 <sup>th</sup> century A.D.
112	Do. On the step leading to <i>Naṭarāja sannidhi</i> of the same temple.	Chōḷa	Kulōttuṅga III		Do.	Do. Refers to the Muḍikoṇḍam, a <i>brahmadēyam</i> of Mērkā-nāḍu. Also refers to <i>kāsu</i> in connection with some gift. Other details are lost. In characters of the 12 <sup>th</sup> century A.D.

113	Do. - On another stone built into the floor of the same temple.  VILLUPURAM RAMASAMY PADAIYATCHIYAR DISTRICT VILLUPURAM TALUK				Do.	In verse. States that a person named Karaichchiyārkoṇ of immense fame donated the stone. In characters of the 13 <sup>th</sup> century A.D.
114	<b>Brahmadēsam.</b> - On loose stones lying in the Pātālēśvara temple. No. 1.				Do.	Fragmentary. Mentions the members of the temple committee ( <i>Śrī Kōyil-vāriyam</i> ) probably in connection with passing of a resolution. In characters of the 12 <sup>th</sup> century A.D.
115	Do. - Do. No. 2.	Chōḷa	Rājēndra	Regnal Year 11	Do.	Contains a list of gifts of sheep made by several persons for burning perpetual lamps to the god. In characters of the 11 <sup>th</sup> century A.D.
116	Do. - Do. No. 3.	Do.	Do.	Regnal Year 28	Do.	Contains a similar list of the gifts for burning perpetual lamps in Pātālēśvara temple. Do.
117	Do. - Do. No. 4.	Do.	Do.	Rēvati	Do.	Fragmentary. Refers to Śrī Rājarāja vinṇagar ālvār. Do.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
118	Do. – Do. No. 5.	Chōḷa	Rājādhiraḷa (I)	Regnal Year 4	Tamil	Do. Refers to the gift of sheep. Also mentions Veṅkāḍaḍēvar. Do.
119	Do. – Do. No. 6.				Do.	Do. Contains the <i>praśasti</i> of the king. Also refers to the meeting of <i>peruṅguṛi</i> (big assembly) at (a premises called) Chōḷan-sālai. Do.
120	Do. – On the north wall, central shrine of the same temple.				Do.	Beginning lost. Records the assignment of 1201 <i>kalam</i> of paddy and also the amount of taxes such as <i>kumarakkachchāṇam</i> , <i>mīṇpāṭṭam</i> , <i>āṛruppāṭṭam</i> , collected from 58 <i>vēli</i> , 3 <i>mā</i> and odd land, for providing offerings to the gods Tiruppādāl-īśvaram-uḍaiyār and Gaṇapati (by the king). Suravan Rājarāja <i>alias</i> Paṇḍyarāja, the Chief Secretary ( <i>Tirumandira ōlai-nāyagam</i> ) and other officers figure as signatories. Do.
121	Do. – Do.				Do.	Damaged and fragmentary. Contains

					the names of several officials and their nativity such as Eḍuttapādanallūr of Paṇaiyūr-nāḍu in Kshatriyasikhāmaṇi-vaḷanāḍu, Āḍaṇūr-uḍaiyān of Tiruvārūr-kūṟṟam in Adirājarāja-vaḷanāḍu, etc. Do.
122	Do. – Do.				Do. Fragmentary. Registers a gift of 12 sheep for burning a twilight lamp to Tiruppādāl-īśvaram-uḍaiyār, by Dāmōdara bhaṭṭaṇ, a resident of Periyavānavan mādēvī-chēri in Idaiyaṇu-maṅgalam. Do.
123	Do. – Do.	Chōḷa	Vikramachōḷa	Regnal Year 8, Dhanu ba. Puṇarpūsam, Sunday Irregular	Do. Incomplete. Records that Akkipiḍāra Sēranivar Rājārājachōḷan purchased certain land and granted it to the Pādālīśvaram uḍaiyār temple for maintaining a <i>maṭha</i> ( <i>maḍappuram</i> ). Also records the meeting of the big assembly of Rājārāja-chaturvēdi-maṅgalam, wherein Siṅgaḷattarayaṇ, the revenue official of <i>nāḍu</i> was present, probably in connection with exempting the said gift-land from taxes by the order of the king. In characters of the 12 <sup>th</sup> century A.D.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
124	Do. – Do.	Chōḷa	Rājadhiraṇja (I)		Tamil	Damaged and incomplete. Contains a portion of the <i>praśasti</i> of the king. Refers to some order issued by the king. Other details are lost. In characters of the 11 <sup>th</sup> century A.D.
125	Do. – Do.	Do.	Do.		Do.	Do. Refers to the god Tiruppāḍaḷ-īśvaram-uḍaiyar. Do.
126	Do. – Do.			Regnal Year 31, 31 <sup>st</sup> day	Do.	Fragmentary. Beginning lost. Seems to record the royal order that the big assembly ( <i>muhāsabhai</i> ) should defray the entire expenses for conducting the offerings and worship ( <i>tiruchchennaḍai</i> ) in the Rājarāja- <i>viṇṇagaram</i> , Kundavai- <i>viṇṇagaram</i> and other Vishṇu temples and also in the Tiruppātālīśvarar temple out of the taxes collected from these temple-lands. Do.
127	Do. – On the south wall, central shrine of the same				Do.	Do. Contains the names and addresses of Tiruchchirrambalam-uḍaiyān <i>alias</i>

	temple.				Vāṇavaṇṇ Mūvēndavēḷār, Praḷayaṇṇaṇkan Chaṇḍēśvaraṇ <i>alias</i> Vīraṇṇāḷēndra Kāḍavarāyaṇ and others. Details lost. Do.
128	Do. - Do.			Do.	Do. Refers to the donation of cattle by several persons such as Kāmakkoṭṭi, a brāhmaṇa lady, shepherds, Dēvaṇ Saṅkaraṇ, Taraṇārābaṇaṇ, Kumukaṇ, Mādēvaṇ and others. Do.
129	Do. - Do.			Do.	Do. Seems to refer to the boundaries of a land granted to the temple. A canal called Rājarāja-vāykkāl is mentioned. Do.
130	Do. - Do.			Do.	Do. Seems to refer to some gift by the big assembly ( <i>peruṇḡuri- perumakkal</i> ). <i>Vellāla</i> Veṇkāḍaṇ, a native of Śrī Uttamachōḷa-chchēri is mentioned probably in connection with some gift to the Tiruppāṭaḷīśvaram-uḍaiyar. In characters of the 12 <sup>th</sup> century A.D.

## B - INSCRIPTIONS ON STONE AND OTHER MATERIALS - 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
131	Do. - Do.	Chōla	Rājendra (I)	Regnal Year 31, day 72	Tamil	Fragmentary. Contains only a part of the king's <i>praśasti</i> . Seems to record some resolution passed by the <i>sabhā</i> of Śrī Rājarāja-chaturvēdimāṅgalam on the order issued by the king. In characters of the 11 <sup>th</sup> century A.D.
132	Do. - Do.	Do.	Rājādhirāja (I)	Regnal Year 21, Day 177, Kaṇṇi, ba . . . , Sunday, Rēvati	Do.	Incomplete. Seems to refer to some business transacted by the <i>sabhā</i> of Śrī Rājarāja-chaturvēdimāṅgalam, a <i>taṇiyūr</i> in Paṇaiyūr-nāḍu in Rājēndrachōla-vaḷaṇāḍu. Other details are lost. Do.
133	Do. - On the west wall, central shrine of the same temple.	Do.	Do.	Regnal Year 21, Mīṇa śu. 7, Monday, Tiruvādirai = 1039 A.D., March 5	Do.	Records that the annual committee of village affairs assembled at <i>Rājādhirāja pandal</i> in the village of Śrī Rājarāja-chaturvēdimāṅgalam, a <i>taṇiyūr</i> in Paṇaiyūr-nāḍu in Rājendra chōla-[vaḷa]nāḍu and passed a resolution on the order of the king. According to the resolution, lands



134	Do. -- East wall of the central shrine of the same temple.	Chōḷa	Vikramachōḷa	Do.	<p>owned by Tiruppātālīśvara temple, . . . muṭṭam-uḍaiya mahādēvar temple and Tiruvīrāmēśvaramuḍaiyār temple were freed from taxes and the tax amount was to be utilized for celebrating festivals on the day of the asterism of Pūram, the natal star of the king. Uttiraviṭaṅka Viḷupparaiyaṅ and others figure as signatories. Further, a list of lands to be exempted from taxes is given, details of which are lost on account of the damaged nature of the record. Do.</p> <p>Fragmentary. Begins with the <i>praśasti</i>: <i>pū māḍūpuṇara</i>, etc. Seems to refer to some land grant. Rājakēśari-vadi and Arumōḷidēva-vāykkal figure among the boundary marks. In characters of the 12<sup>th</sup> century A.D.</p>
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## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
135	Do. – On the north wall of the central shrine of the same temple.	Pāṇḍya	Sundara pāṇḍya		Tamil	Incomplete. Seems to record the gift of 25 <i>poṇ</i> by the king for exempting taxes on the lands owned by temples of Brahmeśvaram-uḍaiyār and Tiruppādāḷiśvaram-uḍaiyār. The income derived from these lands was ordered to be utilized for conducting festivals and repairs to the temples. In characters of the 13 <sup>th</sup> century A.D.
136	<b>Enṇāyiram.</b> – Aḷagiya-Narasimha Perumāl temple. On the western <i>prākāra</i> wall (outside).	Chōḷa	Rājendra I		Do.	In three fragments. Contains only a portion of the <i>praśasti</i> of the king, <i>Tirumanni vaḷara</i> , etc. In characters of the 11 <sup>th</sup> century A.D.
137	Do. – Do. Do.				Do.	Fragmentary. Seems to refer to the purchase of land and also to a land tax called <i>iṇai</i> . Do.
138	Do. – Do. Do.	Pāṇḍya	Kulaśekhara	Regnal Year 21	Do.	Incomplete. Records the purchase of a garden and a well by Naṅgaṇ Sōkkaṇ. In characters of the 13 <sup>th</sup> century A.D.

V. O. CHIDAMBARAM DISTRICT OTTAPPIDARAM TALUK					
139	<b>Āvāraṅgāḍu.</b> – On a stone slab erected in a field.			Do.	States that the stone was the gift of Siruvaṅ Kumaṇaṅ. In characters of the 17 <sup>th</sup> century A.D.
140	Do. – On another stone slab in the same field.			Do.	States that the stone was the gift of Vāñjiyaṅ Iḍaiyāṅ Tōḍamaḷipērarayar. Do.
141	<b>Puḍiyamputtūr.</b> – On the south wall, <i>mukhamaṇḍapa</i> of Kulasēkharanāthan temple.			Do.	Fragmentary. Seems to refer to a gift by a member of a guild of merchants ( <i>nāṇādēsi</i> ). The territorial division, Parāntaka-vaḷaṇāḍu is mentioned in this context. In characters of the 13 <sup>th</sup> century A.D.
142	<b>Rājāvinkōvil.</b> – Viṣṇu temple. On the stepping stone of the <i>mukhamaṇḍapa</i> .			Do.	Do. Seems to refer to the land owned by the Viṣṇu temple. The boundaries of the land are mentioned. Do.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
143	Do. – Do. On the south wall, <i>mukhamandapa</i> .	Pāṇḍya	Kulaśēkhara	Regnal Year 3 + 1	Tamil	Do. Refers to the god of Pāṇḍyapuram. Do.
144	Do. – Do. Do.				Do.	Do. Refers to a gift of land after purchase for conducting some service to the god. Refers to a locality called Paraiyanparuru. Do.
145	Do. – Do. East wall, <i>mukhamandapa</i> .	Pāṇḍya	Kulaśēkhara		Do.	In two pieces. Seems to refer to a gift of land by Aḷagiya-Pāṇḍyan. Do.
146	Do. – Do. Do.				Do.	Fragmentary. Seems to refer to some land transaction. Also mentions the taxes <i>antarāyam</i> , <i>kāriyavārātchchi</i> , <i>pāṭṭam</i> , <i>taṟṟūrai</i> etc. Do.
147	Do. – Do. South wall, <i>mahāmandapa</i> .	Pāṇḍya	Jaṭā . . .	Regnal Year 7	Do.	Do. Seems to refer to a sale of land by the <i>ūr</i> assembly of a certain village. The village is stated to have been situated in Tiruvaḷudi-vaḷanāḍu in Vēḷa-nāḍu. Do.

148	Do. – Do. Do.				Do.	Do. Seems to refer to a gift of land after purchase from the <i>nagarattār</i> for burning a twilight lamp. Do.
149	Do. – Do. Do.	Pāṇḍya	Vīrapāṇḍya		Do.	Do. Seems to refer to some land grant by the <i>nagarattār</i> . An official, Mūvēṇḍavēḷāṇ, is mentioned. Do.
150	Do. – Do. Do.				Do.	Do. Seems to refer to a gift of land after purchase for burning a twilight lamp to the god. Do.
151	Do. – Do. West wall, <i>mahāmaṇḍapa</i> .				Do.	Do. Seems to refer to the sale of land by auction (to the temple) for conducting offerings and worship to the god. Do.
152	Do. – Do. North wall, <i>mukhamāṇḍapa</i> .	Pāṇḍya	Kulaśēkhara	Regnal Year 3 + 1	Do.	Incomplete. Seems to record a gift of land at Aḷagiyapāṇḍyapuram, after purchase, for conducting a festival on an auspicious occasion. The land was also freed from taxes ( <i>iṛaiyilidēvadāna</i> ). Do.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
153	Do. – Do. North wall, <i>ardhamandapa</i> .	Pāṇḍya	Kulaśēkhara	Regnal Year 11	Tamil	Incomplete. Seems to record a gift (of land) by Vikramasingappēraiyaṇ, apparently for feeding itinerant pilgrims ( <i>paradēśiāṇḍār</i> ). The <i>ūrār</i> agreed to carry out the charity. Do.
154	Do. – Do. South wall, <i>ardhamandapa</i> .				Do.	Fragmentary. Probably records a gift of one <i>vēli</i> of land for conducting special offerings on the twelve new moon days ( <i>amāvāśī</i> ). Do.
155	Do. – Do. On a stone in the roof of <i>mahāmandapa</i> .	Pāṇḍya	Sundrapāṇḍya		Do.	Do. Seems to refer to some gift by the mercantile guild, <i>Padinandēsi paṭṭaṇattu tiśai-āyirattu-aiññūṟṟuvar</i> of Aḷagiya pāṇḍyapuram. Other details are lost. Do.
	RADHAPURAM TALUK					
156	<b>Kumbikulam.</b> – On a stone slab on the bund of the tank, Kuruvankulam.			Year 37, Āṇi, Friday, New Moon day	Do.	Do. Seems to register gift of some amount for providing gruel to mendicants daily. This pious gift was

	SATTANKULAM TALUK					made for the religious merit of several persons (names given). In late characters.
157	<b>Pēykkulām.</b> – On a stone lying in the Śaṅkaralingēśvara temple.			844 (?), Āḍi	Do.	Records that Āvaḍai Ammaṇ, daughter of Śivanāḍaiyāṇ Mudaliyār, a resident of Pēykuḷam established a <i>maṭha</i> for the merit of Māttāṇḍa Mudaliyār and his daughter and dedicated Śiraiṅgayalkaṇṇi and her son Sōbhan to the <i>maṭha</i> . Further she also donated four cows, lands, drums, fields etc, for (feeding) the itinerary mendicants ( <i>paradēsi</i> ) for the merit of Sankaramūrttiśvāmi. In characters of the 14 <sup>th</sup> -15 <sup>th</sup> century A.D.
158	<b>Mīrāṅkuḷam.</b> – On a stone slab erected on the bund of the tank.	Nāyakas of Madurai	Vijayaṅga Chokkanātha	867 (?), Plavaṅga, Vaikāśi 6	Do.	Records that on the order of the king his commander of forces ( <i>dalavāy</i> ) Sāmiyappaṇ assigned the hamlet Mīrāṅkuḷam for the (benefit of) the choultry called Lakshmī Ammāḷ Chattaram at Chittoor. In characters of the 15 <sup>th</sup> century A.D.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
159	SRIVAİKUNTAM TALUK <b>Vellūr.</b> – On a stone slab erected on the bank of a stream.			883, Sarvasiddi (?), Kārttigai 19	Tamil	The inscription is in two parts. The first one records the exemption of a tax called <i>paṇavari</i> on the nine wards of Vēlūr for the merit of Śrīkumara-Daḷvāy, Ananthapaṇbanābha Pillai and others. The second one records the waiving of palace tax ( <i>aramaṇai-vari</i> ) and <i>paṇavari</i> for the merit of the <i>kaṇmāḷar</i> , (artisans) of five villages and countries. Do.
160	Do. – On a stone slab in a field.			Śaka 1611, Raktākshi, Āvaṇi, Kanni śu. 10	Do.	Seems to record an agreement between the palace authorities and the landlords of 9 wards of Vēlūr regarding the fixing of the wages of the labourers.
161	<b>Perumpaḍai Sāstākōyil.</b> On the oil-mill lying in the Ayyaṇār temple.				Tamil, Vatteḷuttu	Incomplete. Seems to record that an oil-mill was set up in the name of Nāṇaikaḷ of Māṇa-maṅgalam in



						Sūraṅkuḍi-nāḍu by a certain person called Appaṇ of Miḷalūr. In characters of about the 10 <sup>th</sup> century A.D.
162	<b>Mukkāṇi.</b> – On a loose stone pillar lying in the goddess temple.	Pāṇḍya	Jaṭā° Kulaśēkhara	Regnal Year 13 + 1	Tamil	Badly damaged. Seems to record that the <i>nagarattār</i> of Marudūr <i>alias</i> Kēraḷāntakapuram, a <i>paṭṭaṇam</i> (a coastal town) in Sūraṅkuḍi-nāḍu, made a land grant for the deity. In characters of the 13 <sup>th</sup> century A.D.
163	Do. – Do.  TIRUCHCHENDUR TALUK	Do.	Māra° Kulaśēkhara		Do.	Incomplete. Contains only the <i>praśasti</i> of the king which is damaged. Do.
164	<b>Manathi.</b> – On the wall of the southern entrance of <i>mukhamaṇḍapa</i> of the Idiyāṇṇīśvara temple.	Do.	Jaṭā° Vīra Pāṇḍya	Regnal Year 2, Chittirai	Do.	In two pieces. Records that Sundarattōḷ-uḍiyāṇ Maḍattadi Pañchaśivaṇ brahmādhiraṇjan made a gift of land to provide food offerings to the god commencing from the month of Chittirai. Seems to state that the Śivabrāhmaṇas received the grant and agreed to measure out 2 1/2 <i>kalam</i> of paddy. Reference is also made to the territorial divisions Mēl-kūrṇam and Miḷalai-kūrṇam. Do.

## B – INSCRIPTIONS ON STONE AND OTHER MATERIALS – 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
165	Do. – On the north wall, central shrine of the same temple.	Pāṇḍya	Māra° Kulaśēkhara		Tamil	Records the undertaking given by the worshipping priests, the <i>Śivabrāhmaṇas</i> , who received some amount in <i>achchu</i> (coin) from the queen for conducting various rituals daily to the god. Sundaran Āḍavallāṇ, Nambibhūta bhaṭṭan, Āliyaṇ Naṅgai Tirukkaivēlaḷagiyāṇ and others figure as signatories. Do.
166	Do. – On a loose stone lying in the same temple.			Year 3	Do.	Fragmentary. Seems to record an undertaking given by the temple managers ( <i>Śrī kōyil-uḍaiyār</i> ) to the worshipping priests, the <i>Śiva-brāhmaṇas</i> , probably in connection with a land grant. Other details are lost. Do.
167	Do. – Another loose stone in the same temple.	Pāṇḍya	[Māra° Kulaśēkhara]	Thursday, Āyilyam	Do.	Seems to refer to some gift of land by Kāvaṇūr Kiḷavan, one of the merchants of Manathi, to the god of Iḍaiyārriśvaram uḍaiya-nāyaṇār. The

	<p style="text-align: center;"><b>UTTAR PRADESH</b>  <b>JHANSI DISTRICT</b>  <b>JHANSI TAHSIL</b></p>				land was declared <i>iṛaiyili-dēvadānam</i> . However, the local assembly agreed to remit the taxes. The god Chāṇḍēśvara is mentioned, probably in connection with the land transaction. Do.	
168	<b>Jhānsī.</b> – Bricks preserved in the Government Museum, Jhansi. No. 1. Findspot Ērich, Garautha Tahsil, Jhansi District.		Dāmamitra		Prakrit, Brāhmī	Records the performance of the Pauṇḍarīka sacrifice by the king. In characters of about the 1 <sup>st</sup> century A.D. ( <i>Cf. AREp</i> , 1990-91, No. B 335 and introduction, p. 6).
169	Do. – No. 2. Findspot: Do.		Do.		Do.	Do. Do. <i>Ibid.</i>
170	Do. – Do. No. 3. Findspot: Do.		Do.		Do.	Do. Do. <i>Ibid.</i>
171	Do. – Do. No. 4. Findspot: Do.		Do.		Do.	Do. Do. <i>Ibid.</i>

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
1	<p><b>DELHI</b> NEW DELHI DISTRICT NEW DELHI TAHSIL</p> <p><b>Delhi (Mehraulī).</b> – Dargāh <u>Kh</u>wāja Quṭbu'd Dīn Bakhtiyār Kākī. On the inner gateway. (Photograph).</p>	Mughal	Farrukh Siyar	R.Y. 7, A.H. 1130 (& chronogram) = 1718 A.D., January 21 – 1718, A.D. November 12	Persian verse, Nasta'liq	Records, obviously the construction of the gateway, with the efforts of the devout servants of the king, in his seventh regnal year of accession. Written by 'Abdu'llāh Shīrīn Raqam. Published, <i>List of Muhammadan and Hindu Monuments</i> , Vol. III, Calcutta, 1922, p. 47.
2	Do. On the first gateway. (Do.).	Do.	Do.		Do.	Records the construction of a beautiful enclosure ( <i>muḥajjar</i> ) round the grave of the chief of the faith <i>ie.</i> <u>Kh</u> wāja Quṭbu'd-Dīn (Bakhtiyār Kākī), by the order of the king. Published, <i>ibid</i> , p. 46.
3	Do. On the wall of the mosque in the compound.	Do.	Do.	A.H. 1130 (chronogram) =	Do.	Assigns the construction of a beautiful mosque to his exalted majesty,

	Do.		1717 A.D., November 24 1718 A.D., November 12		emperor Farrukh Siyar, in the given year. Published, <i>ibid.</i> , p. 38.
4	Do. Grave of Maulānā Fakhrū'd Dīn in the compound. Headstone. (Do).		(1) A.H. 1199 (& chronogram) = 1784 A.D., November 14 -- 1785 A.D., November 3 (2) A.H. 1222 = 1807 A.D., March 11 -- 1808 A.D., February 27	Arabic & Persian verse, Nasta'liq	Records the demise of a saint Fakhrū'd Dīn by name, on the first date. Composed by Sayyidush Shu'arā (poet - laureate) Fakhr'uddīn Maqbūl-i-Ilāhī, on the second date. Published, <i>ibid.</i> , p. 41.
	<p style="text-align: center;"><b>GUJARAT</b> SURAT DISTRICT SURAT TAHSIL</p>				
5	<b>Sūrat.</b> – Graves in Bohra Graveyard called Qabrastān-i-Dewḍī Mubārak. Headstone No. L (Photograph).		A.H. 1217, Muḥarram 14 = 1802 A.D., May 17	Arabic, Naskh	Points to the grave and records the death of a theologian Raḥmatu'llāh, son of Mullā Ḥusainjī.

## C.- ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
6	Do. Do. No. 2. (Do).			A.H. 1220, <u>Dhī'l</u> Hijja 4 = 1806 A.D., February 23	Do.	Points to the grave and records the death of a religious scholar Hibtu'llāh, son of Mullā Walī Muḥammad, son of Luqmānjī.
7	Do. Do. No. 3. (Do).			A.H. 1224, <u>Shawwāl</u> 9 = 1809 A.D., November 17	Do.	Points to the grave and records the death of pious and scholarly person Jīwā Bhāṭī, son of Mullā Muḥammad Ḥusain.
8	Do. Do. No. 4. (Do).			A.H. 1235, <u>Sha'bān</u> 12, Tuesday = 1818 A.D., June 17	Do.	Records the death of a pious lady named Maryam Āmī, wife of the great <u>Dāṭī</u> Maulānā Ṭayyib Zainu'd-Dīn, and mother of the great <u>Dāṭī</u> Maulānā 'Abdu'l Qādir Najmu'd Dīn.
9	Do. Do. No. 5. (Do).			A.H. 1236, Jumādā I, 16 = 1821 A.D., February 19	Do.	Registers the demise of a great scholar and jurist <u>Shaikh</u> Ibrāhīm Jī, son of <u>Shaikh</u> Jīwā Bhāṭī, son of <u>Shaikh</u> Sayyidī Miyān Ṣāhib Luqmān Jī, son of Sayyidī Miyān Ṣāhib Dā'ūd Bhāṭī, on the given date.

10	Do. Do. No. 6. (Do).		A.H. 1243, Ramaḍān 29 = 1828 A.D., April 14	Do.	Records the death of a grand pious lady, Ḥālā Bāṭ Ḥakīm Bū, daughter of Mullā 'Abdu'l Qādir, who was associated with the respected lineage of Muḥammad 'Izzu'd Dīn and Sayyidnā Ṭayyib Zainu'd Dīn.
11	Do. Do. No. 7. (Do).		A.H. 1255, Rajab 3 = 1839 A.D., September 12	Do.	Records the death of a pious scholar <u>Shaikh</u> 'Isā Bhāṭī, son of Mullā Muḥammad 'Alī.
12	Do. Do. No. 8. (Do).		A.H. 1277, Jumādā II, 16 = 1860 A.D., December 30	Do.	Points to the grave and records the death of <u>Shaikh</u> Ibrāhīm Shamsu'd-Dīn, son of Mullā 'Abdu'l Qādir, who was associated with the two pious <i>Dā'īs</i> and his maternal uncles, Sayyidnā 'Izzu'd Dīn and Sayyidnā Zainu'd Dīn.
13	Do. Do. No. 9. (Do).		A.H. 1281, Ramaḍān 19 = 1865 A.D., February 15	Do.	Points to the grave and records the death of Jī Bāṭ Ṣāhibā Ni'matu'llāh Bāṭī, daughter of Ismā'īl Jī Badru'd-Dīn and wife of Bhāṭ Ṣāhib Ḥusain Bhāṭ 'Izzu'd Dīn.

## C- ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
14	Do. Do. No. 10. (Do).			A.H. 1303 (& chronogram), Rabī II, 29 = 1886 A.D, February 4	Arabic verse, Naskh	Records the death of a lady of great qualities, Bāī Ratan Bāī, daughter of <u>Shaikh</u> Dā'ūd Bhāī and wife of Walī Allāh 'Abd-i-'Alī, son of <u>Shaikh</u> 'Abdu'l Qādir.
15	Do. Do. No. 11. (Do.)			(1) A.H. 1304, Rabī I, 30 (2) May 1883 irregular (1886 A.D, December 27)	Arabic, Naskh	Records the death of Miyān Ṣāhib 'Abdu'l Ḥusain, son of Sayyidī Ṣādiq 'Alī, a learned man.
16	Do. Do. No. 12. (Do.)			A.H. 1307, Shawwāl 1 = 1890 A.D, May 21	Do.	Mentions the death of a lady named Kulthūm Bāī, daughter of <u>Shaikh</u> Raushan 'Alī and wife of Sayyidī Ismāīl Jī Bhāī Ṣāhib Badru'd-Dīn.
17	Do. Do. No. 13. (Do.)			A.H. 1315, <u>Dhī'l</u> - Qa'da 29 = 1898 A.D. April 21	Do.	Records the death of an epitome of magnificence and munificence Bhāī Hamza Bhāī, (son of) Bhāī Ṣāhib 'Abd-i-'Alī, (son of) Bhāī Ṣāhib



18	Do. Do. No. 14. (Do.)			A.H. 1322, <u>Dhi'l</u> <u>Hijja</u> = 1905 A.D., February 6 – March 7	Do.	Muḥīyū'd Dīn, at the age of 16 years four months and nine days.  Records the death of Miyān ? Ṣāḥib 'Abdu't Ṭaiyib, a bounty of his pious grandfather Sayyidī Sādiq 'Alī.
19	Do. Do. No. 15. (Do.)			A.H. 1339, Rabī' I, 24 = 1920 A.D., December 6	Do.	Points to the grave of a God-fearing lady Umatu'llāh Bā'ī, wife of Bhā'ī Ṣaḥib Ibrāhīm Bhā'ī Ṣāḥib Wajīhu'd Dīn, who died on the given date.
20	Do. On the facade of a tomb. (Do.)			A.H. 1323 (chronogram) = 1905 A.D., March 8 – 1906 A.D., February 24	Arabic verse, <u>Naskh</u>	States that here lies in this dome <i>i.e.</i> tomb, <u>Shams</u> <u>Khān</u> , a learned personality and Luqmān, a man of great wisdom. The date is probably that of the construction of the tomb.

## C. - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	<b>KARNATAKA</b> GULBARGA DISTRICT GULBARGA TAHSIL					
21	<b>Gulbarga.</b> - Fort. Mosque to the North-West. Slab above the northern entrance.	'Ādil Shāhī	Abūl Muẓaffar 'Alī 'Ādil Shāh	A.H. 969 = 1561 A.D., September 11 - 1562 A.D., August 30	Arabic, Naskh	Records the construction of a mosque by 'Arab Khān, during the reign of 'Alī 'Ādil Shāh. Published, <i>Epigraphia Indo-Moslemica</i> , 1907-08, p. 4 (without plate), where the name of the builder of the mosque is wrongly read as 'Izzat Khān instead of 'Arab Khān. Cf. <i>AREp</i> , 1958-59, App. D, No. 100 (without date).
22	Tomb behind the Dargāh of Ḥaḍrat Banda Nawāz Gesū-darāz. Sarcophagus of a grave inside.				Do.	Religious text (Basmala, First Creed and Qur'ān, Chapter LXI, part of verse 13; Chapter XII, part of verse 64). In characters of about the 16 <sup>th</sup> century A.D.
	<b>MADHYA PRADESH</b> BALAGHAT DISTRICT					

BALAGHAT TAHSIL					
23	<b>Bālāghāt.</b> – Old graveyard. Headstones of graves. No. 1.		(1) [19]17 A.D. April 17 (irregular) (should be 1918 A.D., April 16) (2) A.H. 1336 (& two chronograms), Rajab 5	Urdū prose & verse and English, Nasta'liq & Roman	Bilingual. Registers the death of Ḥalīm-un-Nisā, wife of <u>Khān</u> Bahādur Maulawī Sayyid Muḥammad Ḥusain. Composed by Muḥsin, son of the deceased.
24	Do. Do. No. 2 (loose slab).		(1) A.H. 1341, Ramaḍān 21 (2) 1923 A.D., May 6, Tuesday	Urdū verse, Nasta'liq	Records the death of a lady named Batūl, wife of one 'Uthmān <u>Khān</u> .
25	Do. Do. No. 3.			Urdū, Nasta'liq	Obviously records the name of the deceased Ḥājī Aṣālat <u>Khān</u> <i>Mālgudhār</i> who was the resident of Dhāpewāḍa. In characters of the 19 <sup>th</sup> century A.D.
26	Do. Do. No. 4.		(1) 1931 A.D., January 19 (2) 1935 A.D., December 11, Wednesday	Urdū prose & verse, Nasta'liq	Records the birth of Bilqīs <u>Khātūn</u> , on the first date and her death on the second date.

## C. - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	BHOPAL DISTRICT BHOPAL TAHSIL					
27	<b>Bhopal</b> - Qāḍīpūra kī Masjīd on Jain Mandir Road. Loose slab kept in the mosque.	(Sultāns of Mālwa)	[Hoshang Shāh]	A.H. 832 = 1428 A.D., October 11 - 1429 A.D., September 29	Persian verse, Naskh	Damaged. Assigns the construction of the mosque to Malik Mughīthu'd-Dīn, <i>Panāh</i> , i.e., Prime Minister of the world - Asylum Court, on the given date.
28	A ruined <i>Maqbara</i> near Sayyid Sultān Shāh's tomb on Chhola Road. Loose slab kept inside the <i>Maqbara</i> .			A.H. 1200 = 1785 A.D., November 4 - 1786 A.D., October 23	Persian verse, Nasta'īq	Damaged. Records the death of Shujā'at Khān, obviously on the given date.
29	Phūtā <i>Maqbara</i> on Chhola Road. On the gate.	Mughal	Akbar Shāh II	(1) A.H. 1251 (& words) = 1835 A.D., April 29 - 1836 A.D., April 17 (2) Faṣlī year - 1243	Do.	Records the construction of the tomb of Shāh Nihāl by Nawwāb Begam (i.e., Sikandar Begam) during the reign of Akbar Shāh II, in the given Hijrī year, corresponding to the second date in Faṣlī year.

30	Jāmi' Mosque in Maḥalla Chowk Bāzār. On the northern gate, innerside. (Photograph).	Nawwābs of Bhopāl	Gauher Begam	<p>(1) A.H. 1248 (&amp; chronogram) = 1832 A.D., May 31 – 1833 A.D., May 20</p> <p>(2) Faṣlī 1240</p> <p>(3) A.H. 1273 (&amp; chronogram) = 1856 A.D., September 1-1857 A.D., August 21</p> <p>(4) Faṣlī 1264</p>	Arabic & Persian, Naskh & Nasta'liq	Records the construction of the magnificent Jāmi' Mosque for which the work started on the first date, corresponding to the second, at the instance of sovereign of Bhopāl Nawwāb Gauhar Begam ( <i>ie.</i> , Sikandar Begam), daughter of Nawwāb Ghauth Muḥammad Khān Bahādur and bride of Nazar Muḥammad Khān Bahādur, and completed on the third date, corresponding to the fourth, with the great efforts of master builders and workers, at the cost of rupees five lakh, sixty thousand, five hundred twenty one and two annas and three pais, under the supervision of the inventor ( <i>ie.</i> , architect Muḥammad 'Abbās.
31	An old Bāolī in the house of Muḥammad Rafīq Ṣāhib in Maḥalla Bāgh Umrāo Dūlhā. Slab built into the wall.			<p>(1) A.H. 1275</p> <p>(2) 1858 A.D.</p> <p>(3) V.S. 1915</p>	Hindī & Persian, Nāgarī & Nasta'liq	Bilingual. Assigns the construction of a well to Nawwāb Nazīru'd Daula Umrāo Dūla Bāqī Muḥammad Khān Bahādur, on the first date given, corresponding to the Christian and Vikram Samvat dates. Inscribed by Ambikā Parshād.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
32	Waqf Board Building near Tāju'l Masjid. Slab fixed into the wall. (Photograph).	Nawwābs of Bhopāl	<u>Shāh</u> Jahān Begam	(1) A.H. 1304 (chronogram) = 1886 A.D., September 30 1887 A.D., September 18 (2) A.H. 1307 (chronogram) = 1889 A.D., August 28 – 1890 A.D., August 16	Persian verse, Nasta'liq	Assigns the construction of a <i>madrasa</i> i.e., college, in proximity to a water-reservoir for the sake of students, to (Nawwāb) <u>Shāh</u> jahān Begam, the ocean of munificence. Further records that the construction work began on the first date and came to an end, on the second. Composed by Fārigh.
33	Chhotā Tālāb Chowk. Stone fixed on the Chowk.	Do.	Do.	A.H. 1297 (chronogram) = 1879 A.D., December 15 – 1880 A.D., December 3	Do.	Records renovation of a bridge at the order of <u>Shāh</u> jahān Begam, in consultation with Mīr Ṣiddīq Ḥasan <u>Khān</u> . Composed by <u>Shahīr</u> .
34	Sikandarī Sarā'ī near Railway Station. Second gate. On the facade.	Do.	Do.	A.H. 1307 (words) = 1889 A.D., August 28 – 1890	Do.	Records the construction of a good looking <i>Musāfir Khāna</i> (i.e., an inn) by <u>Shāh</u> Jahān Begam, for the sake

	(Photograph).			A.D., August 16		of obtaining God's forgiveness to (her late-lamented mother) Nawwāb Sikandar Begam.
35	Maqbara Nawwāb <u>Ghauth</u> Muḥammad <u>Khān</u> in Maḥalla Qāḍī Camp. Headstone.	Do.	<u>Ghauth</u> Muḥammad <u>Khān</u>	(1) A.H. 1223 = 1808 A.D., February 28 - 1809 A.D., February 15 (2) A.H. 1224 = 1809 A.D., February 16 - 1810 A.D., February 5	Persian, Nasta'līq & Naskh	Later installation. Registers the name Nawwāb <u>Ghauth</u> Muḥammad <u>Khān</u> , the fifth Nawwāb of Bhopal and specifies his ruling period between A.H. 1223 (1808 A.D.) and A.H. 1224 (1809 A.D.). Inscribed by Samī'ud-Dīn.
36	Graveyard near Sayyid Sulṭān <u>Shāh's</u> tomb. Sarcophagi of graves. No. 1.			A.H. 1244 = 1828 A.D., July 14 - 1829 A.D., July 2	Arabic & Persian, Naskh & Nasta'līq	Damaged. Refers to the sarcophagus of the deceased Muḥammad 'Alī <u>Khān</u> , resident of Bundelkhand, who died on the given date.
37	Do. Do. No. 2.			A.H. 1258 = 1842 A.D., February 12 - 1843 A.D., January 31	Arabic & Urdū, Naskh & Nasta'līq	Records the name of the deceased Miyān Dūst 'Alī <u>Khān</u> who expired in the given year.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
38	A ruined <i>Maqbara</i> near Sayyid Sulṭān <u>Shāh</u> 's tomb on Chhola Road. Slab fixed into the wall.			A.H. 1261 (& chronogram), Ramaḍān 2, Friday = 1845 A.D., September 4	Persian verse, Nasta'īq	Records the demise of Qā'im <u>Khān</u> , a gallant personality of a dignified family.
39	Hīra Masjid near Iqbāl Maidān on Sulṭāniya Road. Above the arch. (Photograph).			A.H. 1293 (& chronogram) = 1876 A.D., January 28 1877 A.D., January 15	Arabic, Naskh	Records the death of someone (name not mentioned). Inscribed by 'Alī Ḥusain.
40	Masjid-i-Qadīm Nazar Muḥammad <u>Khān</u> in Maḥalla Chhāonī. Loose slab kept in the mosque.			A.H. 1314, Rajab 5 = 1896 A.D., December 10	Persian, Nasta'īq	Records that this old mosque of late Nazar Muḥammad <u>Khān</u> Wilāṭī (Wilāyatī) was renovated by Aḥmad Ḥusain <u>Khān</u> Ṣāhib Taḥṣīldār, nephew of Mīr Bakḥshī Muḥammad Ḥasan <u>Khān</u> Ṣāhib Bahādur Nuṣrat Jang, on the given date, by spending the amount rupees two thousand, one



					hundred and three ?, under the supervision of Raḥīmu'llāh <u>Khān</u> . One Sayyid 'Abdu'l Karīm was the inscriber of the text.
41	Badā Bāgh Qabrastān. Graves to the east of the tomb of Nawwāb Wazīr Muḥammad <u>Khān</u> . Headstones. No. 1.		A.H. 1320 = 1902 A.D., April 10 - 1903 A.D., March 29	Do.	Records the death of Miyān 'Ināyat Muḥammad <u>Khān</u> son of Miyān Naẓīr Muḥammad <u>Khān</u> and grandson of Nawwāb <u>Shamshīr</u> Muḥammad <u>Khān</u> .
42	Do. Do. No. 2.		A.H. 1324, Jumādā I, 27, Friday = 1906 A.D., July 19	Do.	States that Miyān 'Ādil Muḥammad <u>Khān</u> , eldest son of Miyān 'Āqil Muḥammad <u>Khān</u> and grandson of Nawwāb <u>Sher</u> Muḥammad <u>Khān</u> Bahādur, left for the immortal world ( <i>i.e.</i> , died), on the given date.
43	Grave of Nūrbahān Begam, behind the tomb of Naẓīru'd-Daula. Headstone.		A.H. 1346 (& chronogram) = 1927 A.D., July 1 1928 A.D., June 19	Urdū verse, Nasta'liq	Registers the demise of a lady Nūr Jahān. Composed by Hāfiz.
44	Graveyard locally called Chhoṭā Bāgh. Headstones of graves. No. 1.		A.H. 1321, Rabī' II = 1903 A.D., June 27-July 25	Persian, Nasta'liq	Records the name Maulawī Muḥammad Ḥasan <u>Khān</u> with the date (obviously that of his death).

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
45	Do. Do. No. 2.			A.H. 1319 <u>Shawwāl</u> 1, Night = 1902 A.D., January 11	Persian, Nasta'liq	Obviously records death of the wife (name not given) of Maulawī Muḥammad Ḥasan <u>Khān</u> , on the given date. See No. 44 above.
46	Do. Do. No. 3.			A.H. 1334, Rabī' I, 1, Friday night = 1916 A.D., January 7	Do.	Registers obviously the death of wife of 'Abdu'l Ḥamīd <u>Khān</u> , <i>Nā'ib Nāẓim-i-Mushriq</i> , i.e., the Deputy Administrator of the Eastern part.
47	Do. Do. No. 4.			1933 A.D. (& chronogram)	Urdū prose & verse, Nasta'liq	Records the death of Muḥammad Jalālu'd-Dīn, Police Inspector, Central Provinces, who was the resident of Bhilsar in Bāra Bankī (District of Uttar Pradesh).
48	DEWAS DISTRICT BAGLI TAHSIL  <b>Bāgli.</b> – Old Graveyard. Grave to the east of Qalandarī Masjid. Headstone.			A.H. 1323 (& words), <u>Shawwāl</u> 1 = 1905 A.D.,	Persian prose & verse, Nasta'liq	Records the death of Munshī Sayyid Hādī 'Alī, on the given date. Composed by one 'Abdu'l <u>Ghāfur</u> .

	EAST NIMAR DISTRICT BURHANPUR TAHSIL		November 29		
49	<b>Burhānpūr.</b> – Waqf Qabrastān attached to Tāra Maṣjid in Maḥalla Berī Maidān. Sarcophagi of graves. No. 1.		A.H. 887, Shawwāl 1, Wednesday = 1482 A.D., November 13	Arabic & Persian verse, Naskh	Badly damaged. Points to the grave of Nadhīru'd-Dīn Maḥmūd, son of Muḥammad Ḥājī, who died on the given date.
50	Do. Do. No. 2.			Arabic, Naskh	Religious text (Qur'ān, Chapter II, verse 255). In characters of about the 16 <sup>th</sup> century A.D.
51	Do. Do. No. 3.			Do.	Contains religious text (First Creed and a Tradition). Do.
52	Do. Do. No. 4.			Do.	Badly damaged. Contains religious text (Qur'ān, Chapter II, verse 255). Do.
53	Jahāngīrī Maṣjid in the Sarā'i called Jahāngīrī Sarā'i near Bharat Talkies. Slab fixed near the pulpit.			Arabic & Persian, Thulth & Nasta'liq	Damaged. Extant portion refers to the construction of a mosque. Do.

## C - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
54	Qabrastān near Dargāh Qadam-i-Rasūl. Sarcophagus of a grave.	Sindhiyās of Gwālīor	(Mādhav Rāo)	(1) 1892 A.D., January 1 (2) Saṁvat 1948 Pus Sudi 1	Arabic, Naskh	Damaged and fragmentary. Contains religious text (Qur'ān, Chapter II, verse 255). In characters of about the 15 <sup>th</sup> century A.D.
55	Do. Sarcophagus of another grave.  GWALIOR DISTRICT GWALIOR TAHSIL				Do.	Do. Do. (Qur'ān, Chapter II, verses 255-56 & part of verse 257). Do.
56	Gwālīor. - Fort. On the wall of Mān Mandir, facing the road.				English & Hindi, Roman & Nāgarī	Bilingual. States that, by the order of the Mahārāja, Mān Mandir was repaired and a new bastion was built, on the given date, under the direction of Major General Surway and under the supervision of Major Sitaram Patankar. It also mentions the mason named 'Alāu'd Dīn.
57	Do. Graves behind the Archaeological Museum.				Arabic prose & Persian	Damaged. Contains religious text and a prayer in the form of a Persian

	Sarcophagus of a grave.				verse, <u>Naskh</u> & <u>Nasta'liq</u>	couplet. In characters of about the 18 <sup>th</sup> century A.D.
58	Motī Masjid in Phūl Bāgh. Inscription over the main entrance. No. 1.	Sindhiyās of Gwālior	Śrī Sarkār Mādho Rāo	(1) A.H. 1338 (& Chronogram) = 1919 A.D., September 26 1920 A.D., September 14 (2) V.S. 1976	Urdū verse & prose, <u>Nasta'liq</u>	Records the completion of Motī Masjid by Śrī Sarkār Mādho Rāo, on the given dates, with the great efforts of Sayyid Aḥmad, (son of) Shafī' Šāhib, <i>Wakīl-i-Darbār</i> (i.e. Counsellor of the court). The metrical text was composed by Jalīl.
59	Do. Do. No. 2.	Do.	Do.	A.H. 1338 (& chronogram that yields A.H. 1337) = 1919 A.D., September 26 1920 A.D., September 14	Urdū verse, <u>Nasta'liq</u>	States that foundation of this mosque was laid down by Śrī Sarkār Mādhav Rāo, on the given date. Composed by Muḍṭar and written by Sayyid Baṣīr 'Alī.
60	Do. Do. No. 3.				Arabic, <u>Tughrā</u> & <u>Naskh</u>	Contains religious text (Qur'ān, Chapter II, verse 255). In characters of about the 20 <sup>th</sup> century A.D.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
61	Chhatrī of Jijā Mahārānī near Italian Garden. Front side of the platform.  INDORE DISTRICT INDORE TAHSIL			(1) 1862 A.D., September 16 (2) 1919 A.D., September 9 (3) 1925 A.D., February 14	English, Roman	Records the installation of statue of Her Highness Maharani Sakhiya Raja Scindia, <i>alias</i> Jija Maharaj who was born on the first date and died on the second, by the nobles, officers and people of Gwalior as an abiding monument and unveiled by His Excellency Rufus Danial Isaac, Viceroy and Governor General of India, on the third date.
62	Indore. – Imāmbāra near Rāj Bāda. On the facade.  MANDASOUR DISTRICT MANDASOUR TAHSIL				Arabic, Naskh	Records the names of <i>Ahl-i-Bait</i> (members of the Prophet's family) and the First Creed. In characters of about the 19 <sup>th</sup> century A.D.
63	Khilchīpūra. – Sun Temple.				Persian,	Records an order saying that if any

	Inscriptions on the southern wall. No. 1.			Nasta'īq	one without any proper authority, performs <i>Shiqdārī</i> (collecting revenue as an authorized officer) or <i>Shahnagī</i> (perquisites of police duties) in Mandasaur, he is deemed culprit, being liable for punishment. In characters of about the 17 <sup>th</sup> century A.D.
64	Do. Do. No. 2.			Do.	Same as above. Do.
65	Graveyard in Maḥalla Bindia, on Jabalpūr Road. Headstone of a grave.		1918 A.D., November 3	Urdū & Arabic, Nasta'īq & Naskh	Mentions the death of Munshī Faīd Muḥammad, resident of Churāman Ghāt, Mandla, at the age of 63, on the given date. Written by Āl-i-Muḥammad.
66	Well near the above graveyard. Slab fixed into the wall (inner side).		A.H. 1331 (& chronogram) = 1912 A.D., December 11 – 1913 A.D., November 29	Arabic, Naskh	Records a chronogram for the well, yielding the given date (of its construction).

## C - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	REWA DISTRICT REWA TAHSIL					
67	<b>Rewa.</b> – Ḥājī Mannān-wālī-Masjid in Maḥalla Tarhattī, on Malyan Tola Road. On the facade.			A.H. 1324 (& chronogram) = 1906 A.D., February 25 – 1907 A.D., February 13	Urdū verse, Nasta‘īq	Assigns the construction of a mosque to <u>Shaikh</u> Faḍlullāh, on the given date. Composed by <u>Shahīd</u> .
68	Do. On the western wall. No. 1.				Arabic, Naskh	Religious text (Qur’ān, Chapter II verse 43). In characters of about the early 20 <sup>th</sup> century A.D.
69	Do. Do. No. 2.				Do.	Do. (Qur’ān, Chapter XCVIII, verse 5). Do.
70	Do. Above the central <i>mīhrāb</i> .				Do.	Do. (First Creed). Do.
71	Maulawī Ṣāhib-wālī-Masjid in Maḥalla Ghoghar.			A.H. 1325 (& words & 2	Arabic & Persian verse,	Mentions the demise of <u>Khān</u> Bahādur Maulawī Raḥmān ‘Alī, who



	Headstone of a grave in the courtyard.		chronograms), <u>Dhīlqaḍa</u> 10, Monday = 1907 A.D., December 15	Maḳḳūs, Naskh & Nastaʿlīq	was a man of letters and versatile religious scholar, on the given date. Composed by 'Ayāḍ and engraved by Kamāl Bakhsh.
72	Do. Headstone of another grave in the courtyard.		(1) A.H. 1266 Jumādā II. 6, Friday morning = 1850 A.D., April 19 (2) A.H. 1337 (& words & chronogram), Rabīʿ II, 25 = 1919 A.D., January 28 (3) 1918 A.D. (& 3 chronograms) (irregular) (4) V. S. 1975	Arabic & Persian verse and Urdū verse, Naskh & Nastaʿlīq	Contains laudatory verses about the scholarly personality of the deceased Riyāḍ 'Alī, son of 'Ayāḍ ('Alī), registering his birth on the first and death on the second date. Persian verses composed by 'Ayāḍ (the father of the deceased) and Urdū verses by Ḥāfiẓ.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
73	SAGAR DISTRICT BANDA TAHSIL <b>Banda.</b> – Graveyard. Headstone of a grave.	Mughal	Aurangzeb	(1) A.H. 1333, Jumādā 1, 2 (2) 1915 A.D., March 19	Persian verse, Urdū verse & prose, Nasta'liq	Records the death of Ḥājī Munshī Nannhe <u>Khān</u> , Inspector, son of Chānd <u>Khān</u> , on the given date.
74	<b>Dhāmonī.</b> – Dargāh of Ḥadrat Baljati <u>Shāh</u> . On the northern wall, inner side.			A.H. 1085 = 1674 A.D., March 28 – 1675 A.D., March 17	Persian verse & prose, Nasta'liq	Damaged. Records the camping of Randūla <u>Khān</u> in the plains of Dhāmonī and gives the date of completion of mosque whose right of ownership rests with 'Abdu'llāh, son of <u>Shaikh</u> Rājī Muḥammad Zarīf Fārūqī. Published, <i>Ep. Ind. Mos.</i> , 1937-38, p. 36, pl. XI (a).
75	SEONI DISTRICT SEONI TAHSIL <b>Seonī.</b> – Christian Cemetery behind the District Court. Side of a grave.			(1) A.H. 1830 (2) 1931 A.D., August 18	English, Roman	Records the name of William Thomas Edvards, son of Lieutenant William Edvards of 18 <sup>th</sup> (Battalion) who was

76	Do. Side of another grave.		1830 A.D., December 20	Do.	born on the first date and died on the second.
	SHAJAPUR DISTRICT AGAR TAHSIL				
77	Āgar. – Graveyard locally called Naoghāt Qabrastān. Grave on a platform. Headstone.		(1) A.H. 1337 (& chronogram), Shabān 6 (2) 1919 A.D. (& chronogram), April 6 (irregular, should be May 7)	Persian prose & verse, Nastaʿlīq	Records the death of Maulawī Muḥammad Ḡhafūr-uʿz-Zamān, Inspector of Rehabilitations – Āgar, Mālwa.
	UJJAIN DISTRICT UJJAIN TAHSIL				
78	Ujjain. – Tomb of Maulānā Mauj Chishtī. Headstone of a grave, nearby.		A.H. 1301, Rabīʿ I, 12 = 1884 A.D., January 11	Persian, Nastaʿlīq	Points to the grave as that of Amīruʿn-Nisā Begum <i>alias</i> Munnā Jān, a staunch follower of Chishtīyya and Qādiriyya (orders), who died on the given date.

## C. - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	<b>MAHARASHTRA</b> AURANGABAD DISTRICT AURANGABAD TAHSIL					
79	<b>Daulatābād (Fort).</b> – Gun kept in the barracks of the Fort near the booking office.  KHULDABAD TAHSIL				Persian, Nasta'īq	Records only the name of the gun <i>Dushman Kūh</i> (Routing the Enemy). In characters of about the 18 <sup>th</sup> century A.D.
80	<b>Khuldābād.</b> – Dargāh of Ḥaḍrat <u>Kh</u> wāja Burhānu'd-Dīn <u>G</u> harīb. On the plinth of the South-Western corner of the mosque within Dargāh complex.  <b>UTTAR PRADESH</b> AGRA DISTRICT AGRA TAHSIL	Tughluq	Abūl Mujaḥid Muḥammad <u>Sh</u> āh ( <i>i.e.</i> , Muḥammad Tughluq)	A.H. 729, Jumādā II, 25 (words) = 1329 A.D., April 26	Persian, Naskh	Records completion, evidently of the mosque, during the reign of the said ruler, on the given date.
81	Agra. – Tāj Maḥal. over	Mughal	[ <u>Sh</u> āh Jahān]	A.H. 1076	Persian,	Points to the grave and records the

	the cenotaph of Emperor <u>Shāh Jahān</u> . (Photograph).			(words), Rajab 26 = 1666 A.D., January 22	Nasta'īq	date of the death of Emperor <u>Shāh Jahān</u> .
82	Do. Over the original grave of the emperor. (Do.).	Do.	Do.	A.H. 1076 = 1665 A.D., July 4 1666 A.D., June 23	Do.	Points to the grave of Emperor <u>Shāh Jahān</u> .
83	Do. Over the cenotaph of Queen Mumtāz Mahal.				Arabic, Naskh	Contains religious text (Qur'ān, Chapter LIX, verse 22). In characters of about the 17 <sup>th</sup> century A.D.
84	Do. Over the original grave of Queen Mumtāz Mahal.			A.H. 1040 = 1630 A.D., July 31 1631 A.D., July 19	Arabic & Persian, <u>Thulth</u> & <u>Naskh</u>	Points to the grave of Arjumand Bāno Begam entitled Mumtāz Mahal.
85	Grave of Mīr Muḥammad Jān Naqshbandī. Headstone.			(1) A.H. 1099 (chronogram yields A.H. 1100), <u>Shawwāl</u> 5 = (2) 1687 A.D., (irregular should be 1688 A.D., July 24)	Arabic, Urdū & Persian verse, Naskh & Nasta'īq	Set up at a later stage. Mentions the death of Ḥaḍrat Mīr Muḥammad Jān Naqshbandī Mujaddedī, on the given date. (Headstone set up) by Mutawallī <u>Shubrātī Shān Qādirī</u> , and <u>Nā'ib Āstān Naṣhīn Ajmerī Shāh Madārī</u> , Sā'in Kā Takiya, Partāp Pūra, Āgra.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
86	<b>Sikandara.</b> – Headstone of a grave in front of the mosque near the Dargāh of <u>Shāh Mushtāq</u> .  KIRAOLI TAHSIL.				Arabic, Naskh	Contains religious text (Qur'ān, Chapter II, verse 255). In characters of about the 17 <sup>th</sup> century A.D.
87	<b>Fatehpūr Sīkrī.</b> – Head stones of graves in the open courtyard near Ḥadrat <u>Shaikh</u> Salīm <u>Chishtī's</u> Tomb. No. 1. (Photograph).			A.H. 1317, Muḥarram 4 = 1899 A.D., May 15	Urdū, Nasta'liq	Contains the date of death of one 'Abdu'l Majīd <u>Khān</u> .
88	Do. Do. No. 2. (Do.).			Do.	Do.	Same as above.
89	Do. Do. No. 3. (Do.).			A.H. 1337 (& chronogram) = 1918 A.D., October 7 1919 A.D., September 25	Persian verse, Nasta'liq	Records the death of <u>Shaikh</u> <u>Ashraf</u> 'Alī.

ALLAHABAD DISTRICT ALLAHABAD TAHSIL				
90	<b>Allahābād.</b> -- <u>Khusrau Bāgh</u> . Tomb of <u>Khusrau</u> . On the walls (inside).		A.H. 1031 (two chronograms) = 1621 A.D., November 6 – 1622 A.D., October 25	Do.  Records verses about the death of <u>Shāh Khusrau</u> , on the given date. Inscribed by Sultan Sahrindi.
91	<u>Shīrā</u> Qabrastān in Maḥalla Chakia. Headstones of graves, attached to the mosque. No. 1.		(1) A.H. 1297 (& chronogram), <u>Shābān</u> 8, Saturday (2) 1880 A.D., July 17	Arabic & Persian prose & verse, <u>Naskh</u> & <u>Nasta'liq</u>  Records the death of <u>Mirzā</u> <u>Muḥammad 'Alī</u> , son of <u>Mirzā Amān</u> Beg. Composed by <u>Jawān</u> . (See below).
92	Do. Do. No. 2.		A.H. 1293 (& chronogram), <u>Shābān</u> 8, Tuesday night = 1876 A.D., August 29	Do.  Records the demise of a pious lady ' <u>Abbāsī Khānam</u> , daughter of <u>Mirzā</u> <u>Kalb-i-Husain Khān</u> and wife of <u>Sayyid Ja'far 'Alī Jawān</u> , the composer. (Scribed by) <u>Sayyid 'Alī Akbar</u> .
93	Do. Do. No. 3.		(1) A.H. 1295, <u>Shābān</u> . . . (2) 1878 A.D.,	Arabic & <u>Urdū</u> , <u>Naskh</u> & <u>Nasta'liq</u>  Damaged. Records the death of <u>Sayyid</u> <u>Khurshīd 'Alī</u> , son of , on the given date.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
94	Do. Slabs fixed in the well.				Persian verse, Nasta'īq	Records the construction of 'Azā <i>Khāna</i> (house of mourning), mosque and a <i>pucca</i> well by a husband for the merit of his deceased wife (name not mentioned). In characters of about the 18 <sup>th</sup> century A.D.
95	Do. Headstones in the graveyard. No. 1.			(1) A.H. 1318, Shawwāl 10, Friday (2) 1901 A.D., February 1	Urdū, Nasta'īq	Records the death of Āghā Muḥammad Bāqar, son of Āghā Abū Tālib Isfahānī ( <i>i.e.</i> of Isfahān, in Iran) and a resident of Maḥalla Pandarība, Ilāhābād <i>i.e.</i> Allahābād.
96	Do. Do. No. 2.			(1) A.H. 1329 (& chronogram), Sha'bān 3 (2) 1911 A.D., July 30, Sunday evening	Persian prose & verse, Nasta'īq	Records the death of Umrāo Begam Šāhib daughter of late Sayyid Hādī 'Alī Šāhib and wife of Sayyid Muḥammad Dāmin Šāhib, son of late Sayyid Ja'far 'Alī Šāhib, on the given date. Composed by Nāṣirī.
97	Do. Do. No. 3.			(1) A.H. 1317 (& 2 chronograms),	Persian verse & Urdū verse	Records the death of Mīr Hādī 'Alī, Honorary Magistrate, son of late



				Shabān 6 (2) 1899 A.D., December 10	& prose, Ma'kūs, Nasta'liq & Naskh	Sayyid 'Alī Naqī, Deputy Collector, on the given date, at the age of sixty.
98	Do. Do. No. 4.			(1) A.H. 1318, Jumādā II, 18 (2) 1900 A.D., October 14	Urdū, Nasta'liq	Records the death of Āghā Amīr Ḥasan, son of Āghā Muḥammad Bāqar Ṣāhib of Ilāhābād ( <i>i.e.</i> Allahābād).
99	Do. Do. No. 5.			1) A.H. 1396 (sic) (1296), Shawwāl 29 2) 1879 A.D., October 17, Friday	Do.	Records the death of Ārzū Begam Ṣāhiba, sister of Sayyid Ja'far 'Alī, <i>Ra'īs-i-Ilāhābād</i> and wife of Āgha Muḥammad Bāqar Ṣāhib, on the given date.
100	Do. Do. No. 6.			(1) A.H. 1330 (& chronogram), Jumādā II, 10 (2) 1912 A.D. (& chronogram), May 28, Tuesday (3) Samvat 1969 (& chronogram)	Persian prose & verse, Nasta'liq	Records the death of Ḥakīm Mehdī Ḥasan, <i>alias</i> Achchū Miyān, son of Ḥakīm Mīrzā Aḥmad Qulī Ṣāhib, resident of Maḥalla Dūndīpūr, Ilāhābād ( <i>i.e.</i> Allahābād). Composed by Fahīm.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
101	Do. Do. No. 7.			A.H. 1313, Rabī' I, 23 (& words) = 1895 A.D., September 13	Urdū prose & verse, Nasta'liq	Records the death of Ḥasīn Jān, daughter of Ḥusainī Jān, on the given date. The text was composed by Faqīr Muḥammad 'Abdu'l Ḥamīd.
102	Do. Do. No. 8.			(1) A.H. 1319, Jumādā I, 21, Friday (2) 1901 A.D., September 6	Arabic & Urdū, Naskh & Nasta'liq	Records the death of Kanīz Zahrā, <i>alias</i> Minan, daughter of Muḥammad Naqī and wife of Taṣadduq Ḥusain, resident of Maḥallah Rānī Maṇḍī (Allahābād), on the given date.
103	Do. Do. No. 9.			A.H. 1319, Rabī' I, 13, Sunday = 1901 A.D., June 30	Persian, Nasta'liq	Records the death of Mirzā Ghulām Ḥaidar <i>alias</i> Rāi Narsingh Dās, <i>Raīs-i-Aẓam</i> (i.e. Great Chief) of Banāras who had embraced Islām.
104	Do. Do. No. 10.			1917 A.D., February 18	Urdū prose & verse, Nasta'liq	Records the death of a pious lady named Ruqayya Begam, wife of Sayyid Muẓaffar Ḥusain Qamar, on the given date. The text was composed by the husband of the deceased.

105	Do. Do. No. 11.			A.H. 1363 (& chronogram), Rabī I, 5, Thursday = 1944 A.D., February 29	Urdū prose & Persian verse, Nasta'liq	Records the death of Bībī, mother of Sayyid Zāhid Ḥusain, resident of village Losaṇḍī, P.O. Nau Nahra, District Ghāzīpūr, on the given date. Safī was the composer of the text.
106	Do. Do. Do. No. 12.			(1) A.H. 1315 (& chronogram), Rajab 27 (2) 1897 A.D., December 22	Arabic prose & Persian verse, Naskh & Nasta'liq	Records the death of Sayyid Ja'far 'Alī Ṣāhib, son of late Sayyid Muḥammad Ibrāhīm <i>alias</i> Mīrzā Mīr Ṣāhib, on the given date.
107	Do. Do. No. 13.			(1) A.H. 1309, Muḥarram 14 (2) 1891 A.D. (& chronogram), August 20	Persian verse & Urdū verse, Nasta'liq	Records the death of Bismillāh Begam, wife of 'Abdu'l-Ghanī Khuldābādī ( <i>i.e.</i> of Khuldābād), a locality in Allahābād. Composed by one Dhabīh.
108	Do. Do. No. 14.			A.H. 1325, Dhi'l- Hijja 24, Monday = 1908 A.D., January 28	Urdū, Nasta'liq	Records the death of Mīrzā Baban Beg <i>Angushtarī Sāz</i> ( <i>i.e.</i> ring-maker), son of Mīrzā Asad 'Alī Beg, resident of Lucknow, but migrated to Ilāhābād ( <i>i.e.</i> Allahābād) and settled in Maḥalla Na'ī Bastī, Khuldābād.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
109	Do. Do. No. 15.			(1) A.H. 1316 (& chronogram), <u>Shābān</u> 10, Saturday (2) 1898 A.D., December 25	Urdū verse & prose, Nasta'līq	Records the death of <u>Bashīr Jān</u> , on the given date. Composed by <u>Fidā</u> .
110	Do. Do. No. 16.			(1) A.H. 1328 (& chronogram), Jumādā I, 29 (2) 1910 A.D., June 8	Arabic prose & Urdū prose & verse, Naskh & Nasta'līq	Records the death of a pious and religious person <u>Hājī Shaikh Muḥammad Ḥusain</u> , on the given date. One <u>Yūsuf</u> was the composer of the text.
111	Do. Do. No. 17.			A.H. 1325 <u>Shābān</u> 10 = 1907 A.D., September 18	Arabic & Urdū, Naskh & Nasta'līq	Records the death of <u>Aḥmad 'Alī Khān</u> , son of <u>Muḥammad 'Alī Khān</u> , resident of <u>Maḥalla Subzīmaṇḍvī</u> (in <u>Allahābād</u> ).
112	Do. Do. No. 18.			A.H. 1314 (& 2 chronograms), <u>Safar</u> 21, Sunday = 1896 A.D.,	Persian verse, Nasta'līq	Records the death of <u>Mājīd Ḥusain</u> , on the given date. The metrical text was composed by <u>'Aish</u> .

				August 1		
113	Do. Do. No. 19.			A. H. 1321, <u>Dhīl</u> - Qa'da 18, Saturday = 1904 A.D., February 5	Urdū, Nasta'īq	Records the death of <u>Ṣāhibzādī</u> Begam, daughter of Mirzā <u>Ṣādiq</u> 'Alī, on the given date.
114	Do. Do. No. 20.			(1) A.H. 1325, Muḥarram 26, Tuesday (2) 1907 A.D., March 12	Persian, Nasta'īq	Records the death of daughter of Sayyid <u>Aṣghar</u> 'Alī, Advocate, Rānī Maṃḍī, Ilāhābād and wife of Sayyid Qanru'd-Dīn Ḥusain Kāzimī al- Maṣḥḥadī ( <i>i.e.</i> of Maṣḥḥad in Iran), Raīs ( <i>i.e.</i> Chief) of <u>Qaṣba</u> Karā.
115	Do. Do. No. 21.			A.H. 1323, <u>Shāban</u> 20 = 1905 A.D., October 20	Arabic & Persian, Naskḥ & Nasta'īq	Records the death of Kanīz Ḥusain <i>alias</i> Nāyāb Begam, daughter of Mīr Sa'adat 'Alī, on the given date.
116	Do. Do. No. 22.			A.H. 1321 (& chronogram) <u>Ṣafar</u> 12 = 1903 A.D., May 10	Persian verse, Nasta'īq	Records the death of <u>Dhākīr</u> Ḥusain, a pious and religious man and disciple of Mīr Mūnis, on the given date. Further records that the deceased had fallen ill at Lakhnau ( <i>i.e.</i> Lucknow).

## C. - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
117	Do. Do. No. 23.			A.H. 1309 (& chronogram) = 1891 A.D., August 7 1892 A.D., July 25	Persian verse, Nasta'liq	Records the death of daughter (name not mentioned) of Sayyid <u>Dhākir</u> Ḥusain, on the given date.
118	Do. Do. No. 24.			(1) A.H. 1309, <u>Dhī'l-Hijja</u> 2, Monday (2) 1892 A.D., June 27	Arabic & Urdū, Naskh & Nasta'liq	Records the death of Mīr Ḥātim 'Alī Tā'īd, son of Mīr <u>Ghulām</u> 'Alī, resident of Maḥalla <u>Shāhganj</u> , Allahābād, on the given date.
119	Do. Do. No. 25.			(1) A.H. 1333 (& chronogram), <u>Shawwāl</u> 10 (2) 1915 A.D., August 22	Persian prose & verse, Nasta'liq	Records the death of Sayyid Muḥammad Ḍāmin <i>alias</i> Sayyid Miyān, son of late Sayyid Ja'far 'Alī, the founder of the <i>Karbalā</i> (i.e. the graveyard). The text was composed by <u>Shaikh</u> Mehdī Ḥusain Nāṣiri Lakhnawī (i.e. of Lucknow).
120	Do. Do. No. 26.			(1) A.H. 1324, Jumādā I, 22	Arabic & Persian.	Records the death of <u>Shīrāzan</u> , the second wife of Sayyid <u>Mustafā</u>

				(2) 1906 A.D., July 15	Naskh & Nasta'īq	Ḥusain, resident of Maḥalla Chak (of Allahābād).
121	Do. Do. No. 27			(1) A.H. 1324, Jumādā II, 15 (2) 1906 A.D., August 7	Persian verse & prose, Nasta'īq	Records the death of Āghā 'Āshiq Ḥusain, son of Āghā Aḥmad Ḥusain Muṣawwir ( <i>i.e.</i> painter), at the age of seven years, on the given date.
122	Masjid Karīmu'ddīn, Sāhūkara Nala of a grave in the compound.	Munshī Maḥalla Headstone		A.H. 1059 (& chronogram) = 1649 A.D., January 5 – December 24	Arabic & Urdū, Naskh & Nasta'īq	Set up at a later date. States that after the death of Amīru'llāh, his grave had been constructed on the given date. His tomb was again built by Karīmu'ddīn.
123	Do. On the facade of the mosque, facing the courtyard.			A.H. 1294 (& chronogram) = 1877 A.D., January 16 – 1878 A.D., January 4	Persian verse, Nasta'īq	Assigns the construction of the mosque to Karīmu'ddīn, son of <u>Shaikh</u> Badru'ddīn, in the given year.

## C. - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	BAREILLY DISTRICT BAREILLY TAHSIL					
124	Bareilly. - Chānd <u>Khān</u> -kī- Masjid in Maḥalla Katehra Chānd <u>Khān</u> . On the facade.			(1) A.H. 1149 (& chronogram) = 1736 A.D., May 1 - 1737 A.D., April 19 (2) A.H. 1150 (& chronogram) = 1737 A.D., April 20 1738 A.D., April 9	Persian verse, Nasta'liq	Assigns the construction of a mosque to Chānd <u>Khān</u> . Obviously the first date is that of beginning of the construction and the second date is that of completion.
125	Āṣafī Masjid in Maḥalla Bāzār Sāhūkārān. On the facade.			(1) A.H. 1211 (& words & chronogram) = 1796 A.D., July 7 - 1797 A.D., June 25 (2) A.H. 1293 (& chronogram) =	Do.	Records the original construction of Masjid-i-Āṣaf on the first date, while the second date is that of its second construction.



				1876 A.D, January 28 1877 A.D, January 15		
126	Masjid in Maḥalla Phool-wālān. On the gate (inner side).			A.H. 1317 (& chronogram) = 1899 A.D, May 12 – 1900 A.D, April 30	Urdū verse, Nasta‘īq	Records construction of the gate of the mosque. Composed by Aḥmad.
127	Masjid in Maḥalla Gher Ja‘far <u>Khān</u> . Headstone of a grave in the enclosure.				Persian, Nasta‘īq	Fragmentary. Records the death of Muḥammad Akbar Jān, grandson of late Alā Ḥaḍrat <u>Khūld Āshiyānī</u> Janāb Sardār Muḥammad Ayyūb <u>Khān</u> and the first son of the Prince . of the illustrious house. In characters of about the 19 <sup>th</sup> century A.D.
128	Kālā Imāmbāḍā in Maḥalla Chhepi Tola. Inscribed on wooden <i>Ḍarīḥ</i> .			A.H. 1204 (& chronogram) = 1789 A.D, September 21 – 1790 A.D, September 9	Persian verse, Nasta‘īq	Assigns the construction of a <i>Ḍarīḥ</i> (obviously the Imāmbāḍā) to Ḥusain ‘Alī, on the given date.

## C. - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
129	Bāgh-i 'Ināyat <u>Khān</u> in Maḥalla Bāqar Ganj. Headstone of a grave.			(1) A.H. 1187, <u>Dhī'l-Hijja</u> (2) 1773 A.D. (irregular) (1774 A.D., February 13 March 13)	Persian, Nasta'liq	Later installation. Records the death of Nawwāb 'Ināyat <u>Khān</u> , the eldest son of Mukarramu'd-Daulah Ḥāfiẓ-ul-Mulk Ḥāfiẓ Raḥmat <u>Khān</u> Bahādur Nāṣir Jang, at the age of thirty two, on account of the disease of bladder-pain who lies buried in Bareilly city.
130	Ḥāfiẓ Raḥmat <u>Khān</u> -kī-Masjid in Maḥalla Ḥusain Bāgh. Graves in the enclosure. Headstones. No. 1.			(1) A.H. 1251 = 1835 A.D., April 29 - 1836 A.D., April 17 (2) A.H. 1309 (& 2 chronograms) = 1891 A.D., August 7 - 1892 A.D., July 25	Persian prose & verse, Nasta'liq	Records the death of an unexampled scholarly personality of his time, 'Abdu'l 'Azīz <u>Khān</u> 'Azīz, grandson of Nawwāb Ḥāfiẓul Mulk Ḥāfiẓ Raḥmat <u>Khān</u> , who was born on the first date and died on the second date.
131	Do. Do. No. 2.			A.H. 1267 (& chronogram) = 1850 A.D., November 6	Do.	Records the date of the death of Ḥāfiẓ Yār Muḥammad <u>Khān</u> , son of <u>Khān</u> Muḥammad Yār and grandson of Ḥāfiẓ Raḥmat <u>Khān</u> .

			1851 A.D., October 26		
132	Do. Do. No. 3.		A.H. 1275? = 1858 A.D., August 11 - 1859 A.D., July 30	Urdū prose & verse, Nasta'īq	Damaged. Records the death of . . . . Miyān, son of Hāfiz Nawwāb Niyāz Aḥmad Khān Barelwī. Composed by Nawwāb Maulawī Hakīm Niyāz Aḥmad Khān.
133	Do. Do. No. 4.		(1) A.H. 1309 (& chronogram) (2). 1892 A.D. (& chronogram)	Do.	Records the death of Nawwāb Niyāz Aḥmad Khān Hoṣh <i>alias</i> Banne Miyān, on the given date. Further records that the deceased was a reputed physician, historian and a poet. Composed by Khwahān.
134	Tomb of Hāfiz Raḥmat Khān in Maḥalla Husain Bāgh. Loose slab in the enclosure.		A.H. 1309 (& chronogram) = 1891 A.D., August 7 - 1892 A.D., July 25	Urdū verse, Nasta'īq	Damaged & fragmentary. Records the death of a certain person (name lost), on the given date. Composed by Ḥasan.
135	Hosue of Sāhibzāda Khurshīd Husain in Maḥalla Sāhūkara. Above the entrance.		A.H. 1295 (& chronogram) = 1878 A.D., January 5 - December 25	Urdū verse & prose, Nasta'īq	Records the construction of the house of Shaikh Karīmū's-Dīn Aḥmad, son of Shaikh Badru'd-Dīn Aḥmad, on the given date.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
136	Madrasa near the house of <u>Khurshīd</u> Husain in Maḥalla Sāhūkara. On the wall, facing to the road.			(1) A.H. 1294 (& words) = 1877 A.D., January 16 1878 A.D., January 4 (2) A.H. 1297 (& words) = 1879 A.D., December 15 1880 A.D., December 3	Persian verse. Nasta'liq	Records the foundation of a <i>madrasa</i> (i.e. a school) for the Muslims for the study and teaching of the Holy Qur'ān, on the first date, by Karīmu'd Dīn, son of Badri-Dīn (i.e. Badru'd Dīn). Also mentions the construction and endowment of a mansion ( <i>qaṣr</i> ) for the expenses of the ( <i>madrasa</i> ), on the second date.
137	Tomb of Karīm-u'd-Dīn Aḥmad in Maḥalla Udaipūr <u>Khāṣ</u> . Loose slab kept in.			A.H. 1289 (& words & chronogram ?), Rajab 23 = 1872 A.D., September 26	Urdū prose & verse, Nasta'liq	Records the death of the wife of Munshī Karīmu'd Dīn Aḥmad, on the given date.
138	Do. On the facade.			A.H. 1311 (& chronogram yields 1310), Rajab to	Arabic prose & Urdū verse & prose, Naskh &	Records the foundation of the tomb by Hājī Munshī Karīm-u'd-Aḥmad, son of <u>Shaikh</u> Badr-u'd-Dīn, son of <u>Shaikh</u> Muḥammad Dā'im 'Alī, in his

				Ramaḍān = 1874 A.D. January 8 to April 6	Nasta'īq	own life time for himself under the supervision of Sayyid Kāzīm 'Alī <i>Mistrī</i> (i.e. mason), on the given date.
139	Maqbara <u>Shāh</u> Dānā Walī, on Bareilly-Pilibhit Road. Headstone of a grave in the enclosure.			A.H. 1353 Jumādā I, 8, Tuesday = 1934 A.D., August 19	Persian, Naskh & Nasta'īq	Records the death of Hājī Kallan Shāh, the servant of the tomb of Ḥaḍrat <u>Shāh</u> Bānā Ṣāhib, on the given date.
140	Grave of Sayyid Qāsim 'Alī <u>Khwahān</u> , in Maḥalla <u>Zakhīra</u> . Headstone.			A.H. 1357 (& 3 chronograms), Muḥarram 6, Wednesday = 1938 A.D., March 8	Persian prose & verse, Nasta'īq	Records the death of Ḥaḍrat Maulānā Maulavī Sayyid Qāsim 'Alī Ṣāhib nom-de-plume <u>Khwahān</u> , on the given date. The metrical text was composed by Jūyān, the son of the deceased and by Sayyid 'Alī Anjum Riḍawī, son of Sayyid Akbar 'Alī Tamīz, the disciple of late <u>Khwahān</u> Barelwī.
141	Bridge on Deoraina river. On the southern parapet wall.			(1) V.S. 1899 (2) 1842 A.D.	Hindī & Persian, Nāgarī & Nasta'īq	Bilingual. Contains the name Dīwān Bahādur Singh as the builder of the bridge, along with the date given.

## C. - ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
	KANPUR DISTRICT BILHAUR TAHSIL					
142	<b>Makanpūr.</b> -- Main entrance of Dargāh complex of <u>Shāh</u> Badī'ud Dīn Madārī. Left side.	Mughal	'Ālamgīr ( <i>i.e.</i> Aurangzeb)	A.H. 1088 ? = 1677 A.D., February 24 - 1678 A.D., February 12	Persian verse, Nasta'īq	In recent characters. Records a <i>rubā'ī</i> by Emperor 'Āamgīr at the occasion of his arrival to the holy shrine. (Seems to be from old record).
143	Tomb of <u>Shāh</u> Badī'ud Dīn Madārī. Above the entrance.			A.H. 1210 (& chronogram) = 1795 A.D., July 18 1796 A.D., July 6	Do.	Assigns the construction of <i>Naubat Khāna</i> (Drum-House) to Bhāgmal, under the supervision of 'Abdu'l Karīm, on the given date. Composed by Mihrban.
144	Do. On the wooden door of the enclosure of the tomb.				Arabic, Nasta'īq	Contains benedictory words. In characters of about the 18 <sup>th</sup> century A.D.
	KANPUR TAHSIL					
145	<b>Kānpūr.</b> -- Graveyard in				Arabic prose	Records the death of <u>Shaikh</u> Kallan.

	Begampūra. Headstones of graves. No. 1.			& Urdū verse, Naskh & Nasta'liq	In characters of about the 20 <sup>th</sup> century A.D.
146	Do. Do. No. 2.			Arabic, Nasta'liq	Damaged. Contains religious texts and Qur'ān, Chapter XXII, verse 7. Do.
147	Do. Do. No. 3.		A.H. 1320, Rajab II = 1902 A.D., October 14	Arabic & Urdū, Naskh & Nasta'liq	Records the death of Hansū, son of Rajab Bisāṭī.
148	Do. Do. No. 4.			Urdū, Nasta'liq	Records the death of 'Abdu'llāh Khān, aged eight months, son of Ahmad Khān, son of Bādhil Khān, a tailor by profession and resident of Maḥalla Morī Maḥal of the city Kānpūr.
149	Do. Do. No. 5.		A.H. . . . , Ṣafar 24	Urdū prose & verse, Nasta'liq	Records the death of the wife of Shaikh Kallan Doctor, (resident of) Maḥalla Mīrpūr.
150	Do. Do. No. 6.		(1) A.H. 1329, Ṣafar 17, Friday (2) 1911 A.D., February 17	Urdū, Nasta'liq	Records the death of Munshī Muḥammad Qalandar Bakhsh Ṣāhib, Police Inspector, on the given date.

## C. – ARABIC AND PERSIAN INSCRIPTIONS, 1996-97

Sl. No.	Place of Find or Deposit	Dynasty	King	Date	Language and alphabet	Remarks
151	Do. Do. No. 7.			A.H. 1330, Şafar 2 = 1912 A.D., January 22	Urdū, Nastaʿlīq	Records the date of the death of <u>Shaikh</u> Aḥmad 'Alī, son of Doctor Muḥammad 'Azīm.
152	Do. Do. No. 8.			(1) A.H. 1317, Dhūl Hījja 2, Tuesday (2) 1900 A.D., April 3	Urdū prose & Persian verse. Nastaʿlīq	Damaged. Records the death of <u>Shaikh</u> Bashārat, son of <u>Shaikh</u> Kḥairātī, resident of Kānpūr.
153	Do. Do. No. 9.			(1) A.H. 1329 (& words), Rabīʿ I, 21, Thursday (2) 1911 A.D., March 23	Urdū verse, Nastaʿlīq	Records the death of a renowned wrestler Madār Bakhsh, on the given date.
154	Do. Do. No. 10.			A.H. 1331, Rabīʿ I, 13, Thursday = 1913 A.D., February 20	Urdū, Nastaʿlīq	Records the death of Muḥammad Muḥsin, son of Allāh Rakhū, resident of Fitfulganj ( <i>i.e.</i> Faithfulganj).



## D. – LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
12930	Jalore Fort, Jalore Tahsil and District, Rajasthan.	An inscription of Rāo Sāheb Jasavantaji Rāo, Vikrama 1715. <i>A.R. Ep.</i> , 1984-85 No. B 298.	2b
12931	Do.	A hero-stone kept on the bank of a <i>tālāb</i> , Nārpa-ki-nadī. Vikrama 19 · 4, <i>Ibid.</i> , No. B 296.	Do.
12932	Do.	Do. Vikrama 189 · <i>Ibid.</i> , No. B 295.	Do.
12933	Do.	Do. Vikrama 1775. <i>Ibid.</i> , No. B 293.	Do.
12934	Do.	A hero-stone fixed on a platform in Hindūon kā smaśān. <i>Ibid.</i> , No. B 292.	Do.
12935	Aviyanur, Panrutti Taluk, South Arcot District, Tamil Nadu.	On a circular stone slab kept in the Perumāl temple. <i>A.R.Ep.</i> , 1992- 93 No. B 345.	Do.
12936	Do.	Do.	Do.
12937	Jalore, Jalore Tahsil and District, Rajasthan.	A hero-stone inscription, Vikrama 1940, <i>A.R.Ep.</i> , 1984-85 No. B 284.	Do.
12938	Do.	A hero-stone inscription in the compound of the Gujarkā-mandir. Vikrama 1740, <i>Ibid.</i> , No. B 282.	Do.
12939	Pātharlapāḍu, Suryapet Taluk, Nalgonda District, Andhra Pradesh.	Pillar lying in the compound of a Śiva temple outside the village (First side). <i>A.R.Ep.</i> , 1991-92 No. B 36.	Do.
12940	Do.	Do. (Second side), <i>Ibid.</i>	Do.

## D. – LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
12941	Do.	Do. (Third side). <i>Ibid.</i>	Do.
12942	Do.	Do. (Fourth side). <i>Ibid.</i>	Do.
12943	Jalore, Jalore Tahsil and District, Rajasthan.	An inscription dated Vikrama 1769. <i>AREp.</i> 1984-85 No. B 285.	Do.
12944	Do.	An inscription dated in Vikrama 1771. <i>Ibid.</i> , No. B 286.	Do.
12945	Do.	An inscription dated in Vikrama 1778. <i>Ibid.</i> , No. B 287.	Do.
12946	Sāñchore, San chore Tahsil, Jalore District, Rajasthan.	A Hero-stone inscription dated in Vikrama 1710. <i>Ibid.</i> , No. B 311.	Do.
12947	Arthūṇa, Garhi Tahsil, Banswara District, Rajasthan.	An inscription dated in Vikrama 1[3]96, on the pedestal of a broken image. <i>Ibid.</i> , No. B 268.	Do.
12948	Bāṇswārā, Banswara Tahsil & District, Rajasthan.	An inscription dated Vikrama 1584. <i>Ibid.</i> , No. B 223.	Do.
12949	Do.	An inscription dated Vikrama 1754. <i>Ibid.</i> , No. B 224.	Do.
12950	Bhaṇḍāriyā, Banaswara Tahsil & District, Rajasthan.	An inscription dated in Vikrama 1877. <i>Ibid.</i> , No. B 226.	Do.

## D. – LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
12951	Arthūṇa, Garhi Tahsil, Banswara District, Rajasthan.	An inscription dated in Vikrama 1 · 55. <i>Ibid.</i> , No. B 270.	Do.
12952	Do.	An inscription dated Vikrama 1781. <i>Ibid.</i> , No. B 269.	Do.
12953	Do.	An inscription dated Vikrama 13 · · <i>Ibid.</i> , No. B 267.	Do.
12954	Jalore, Jalore Tahsil & District, Rajasthan.	A Hero stone inscription, dated Vikrama 1732. <i>Ibid.</i> , No. B 291.	Do.
12955	Do.	Inscription the south entrance of Śvētāmbara Jaina mandir, dated Vikrama 1945. <i>Ibid.</i> , No. B 289.	Do.
12956	Do.	Inscription (No. 1) Vikrama 1945. <i>Ibid.</i> , No. B 288.	Do.
12957	Kāvanūr, Sri Perumpudur Taluk, Chengai-MGR District, Tamil Nadu.	Inscription of Pārthivēndra Paṇmar, Regnal year 11, First side. <i>A.R.Ep.</i> , 1994-95. No. B 145.	Do
12958	Do.	Inscription of Pārthivēndravarmaṇ, Regnal year 11, Second side. <i>Ibid.</i> , 1994-95. No. B 146.	Do.
12959	Maṇḍi, Mandi Tahsil & District, Himachal Pradesh.	An Inscription of Isirisēna ruler of Maṇḍi. Year 2, <i>A.R.Ep.</i> ; 1981-82 No. B 51.	Do.
12960	Do.	Memorial stone inscription of Jālamasēna, Year 14. <i>Ibid.</i> , No. B 52.	Do.

## D. - LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
12961	Do.	Memorial stone inscription of Vīrasēna, Vikrama 1706. <i>Ibid.</i> , No. B 53.	Do.
12962	Do.	Memorial stone inscription of Bhāvasēna, Vikrama 1748. <i>Ibid.</i> , No. B 54.	Do.
12963	Do.	Memorial stone inscription of Vijaya. <i>Ibid.</i> , No. B 55.	Do.
12964	Do.	Memorial stone inscription of Mānasīghal, Year 89. <i>Ibid.</i> , No. B 56.	Do.
12965	Bādāmi, Badami Taluk, Bijapur District, Karnataka.	Inscription of Maṅgaḷēśvara, Year 12, Pub: <i>Ind. Ant.</i> Vol. III. p. 305; <i>Ibid.</i> , No. B 59.	Do.
12966	Do.	On the right side wall of the Jaina cave. <i>Ibid.</i> , No. B 60.	Do.
12967	Seṅguṇṇrāpuram, Virudhunagar Taluk, Kamarajar District, Tamil Nadu.	Inscription of Māravarman Sundara Pāṇḍya, Regnal Year 11. <i>AREp.</i> , 1985-86 No. B 370.	Do.
12968	Barod, Digod Tahsil, Kota District, Rajasthan.	Inscription of Mahārājādhirāja Pātasāha Mahamuda Sāha, Vikrama 1796, Śaka 1661. <i>Ibid.</i> , No. B 361.	Do.
12969	Itāva, Itava Tahsil and District, Rajasthan.	In the southern niche of a ruined tomb at the <i>Dargah</i> of Pāñch pīr, also called Bārā Takiya, Vikrama 1626 and 1627. <i>Ibid.</i> , No. B 362.	Do.

## D. – LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
12970	Kōṭā, Kōṭa District, Rajasthan.	Inscription dated Vikrama 1777. <i>Ibid.</i> , No. B 363.	Do.
12971	Raṇathambhor, Sawai Madhopur Tahsil & District, Rajasthan.	Inscription dated Vikrama 1200. <i>A.REp.</i> , No. B 364 of 1985-86	Do.
12972	Do.	Inscription dated Vikrama 1210. <i>Ibid.</i> , No. B 365.	Do.
12973	Dhar, Dhar Tahsil & District, Madhya Pradesh.	Inscription dated Vikrama 1299. <i>A.REp.</i> , 1988-89 No. B 76.	Do.
12974	Bāndhogarh, Ramnagar Tahsil, Rewa District, Madhya Pradesh	Brāhmī Inscription from Bandhogarh. <i>Ep. Ind.</i> , Vol. XXXI, p. 178. Plate I.	Do.
12975	Do.	Brāhmī Inscription of Kōchchīputasa Poṭasiriya, Year 86. <i>Ep. Ind.</i> , Vol. XXXI, p. 178, Plate III.	Do.
12976	Do.	Do. <i>Ep. Ind.</i> , Vol. XXXI, p. 178.	Do.
12977	Do.	Brāhmī Inscription from Bandhogarh. <i>Ep. Ind.</i> , Vol. XXXI, p. 178, plate V.	Do.
12978	Argā, Karwar District, Karnataka.	Argā Plates of Kāpālivarman of Bhōjādy. <i>Ep. Ind.</i> , Vol. XXXI, p. 232.	Do.
12979	Do.	Kapoli plates of Aśāṅkitavarman, Year 5. <i>Ibid.</i> , Vol. XXXI, p. 232.	Do.

## D. – LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
12980	Sārnāth, Varanasi District, Uttar Pradesh.	Sārnāth inscription of Kanishka and Aśvaghōsha. <i>Ep. Ind.</i> , Vol. VIII, Plate facing page 176.	Do.
12981	Sāñchī, Bhopal. Madhya Pradesh.	Sāñchī inscriptions of Svāmi Jīvadāman. Year 13. <i>Ep. Ind.</i> , Vol. XVI, p. 232.	Do.
12982	Gunda, Halar District, North Kathiavad.	Stone inscription of Rudrasimha. <i>Ep. Ind.</i> , Vol. XVI, p. 233.	Do.
12983	Udayagiri, Jajpur Tahsil, Cuttack District. Orissa.	Udayagiri and Khaṇḍagiri Cave inscription. <i>Ep. Ind.</i> , Vol. XII, p. 162.	Do.
12984	Javantiṇāthapuram, Lalgudi Taluk, Tiruchirāpalli District, Tamil Nadu.	Javantiṇāthapuram inscription of Varaguṇa Mahārāja. <i>Ep. Ind.</i> , Vol. XXVIII, p. 38.	Do.
12985	Curzon Museum of Archaeology, Mathura, Uttar Pradesh.	Curzon Museum inscription of Kanishka's Reign, Year 23. <i>Ep. Ind.</i> , Vol. XXXI, p. 42.	Do.
12986	Pauni, Bhandara District. Maharashtra.	Pauni stone inscription of the Bhara king Bhagadatta. <i>Ep. Ind.</i> , Vol. XXIV, p. 14.	Do.
12987	Kōsam, Allahabad District, Uttar Pradesh.	Kōsam inscription of Bhādrāmāgha's Reign, Year 81. <i>Ep. Ind.</i> , Vol. XXIV, p. 256.	Do.
12988	Dharaṇikōṭa, Guntur District. Andhra Pradesh.	Dharaṇikōṭa Dharma Chakra Pillar Inscription. <i>Ep. Ind.</i> , Vol. XXIV, p. 259.	Do.

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Sl. No.	Locality	Description	Size of Negative
12989	Musanagar, Kanpur District, Uttar Pradesh.	Brick inscription of Dāmamitra. <i>Ep. Ind.</i> , Vol. XXXII, p. 100.	Do.
12990	Uppugunḍūr, Guntur District, Andhra Pradesh.	Uppugunḍūr inscription of Vīrapurisaḍa's time, Year 19. <i>Ep. Ind.</i> , Vol. XXXII, p. III.	Do.
12991	Nāgārjunakoṇḍa, Guntur District, Andhra Pradesh.	Foot-print slab inscription from Nāgārjunakoṇḍa. <i>Ep. Ind.</i> , Vol. XXXII, p. 250.	Do.
12992	Mathura, Mathura District, Uttar Pradesh.	A Śaivite inscription of the pre-Kushāṇa period. <i>Ep. Ind.</i> , Vol. XXXIX, p. 10.	Do.
12993	Baigrām, Bagra District, West Bengal.	Baigrām copper-plate inscription of the Gupta Year 128. (first side), <i>Ep. Ind.</i> , Vol. XXI, p. 80.	Do.
12994	Do.	Do. (Second side), <i>Ep. Ind.</i> , Vol. XXI, p. 80.	Do.
12995	Mārdi, Sholapur District, Maharashtra.	A Marāṭhī inscription, Śaka 125[8], <i>A.R.Ep.</i> , 1964-65 No. B 389.	Do.
12996	Kumbhari, South Sholapur, Sholapur District, Maharashtra.	An undated inscription near the Baḍēsār temple. <i>Ibid.</i> , No. B 395.	Do.
12997	Do.	A Kannaḍa inscription. <i>Ibid.</i> , No. B 397.	Do.
12998	Jambagaon, Mohal Tahsil, Sholapur District, Maharashtra.	Inscription of Jaitugi I, dated Śaka III7. <i>Ibid.</i> , No. B 381.	Do.

## D. – LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
12999	Kamatika. Sholapur District. Maharashtra.	Inscription of Kalachuri Bijjaḷadēva. <i>Ibid.</i> , No. B 382.	Do.
13000	Mārḍī, North Sholapur Taluk, Sholapur District, Maharashtra.	Inscription of Vikramāditya VI, Chāḷukya Vikrama Year 47. <i>Ibid.</i> , No. B 384.	Do.
13001	Do.	Inscription of Rāyamurāri Sōyidēva. <i>Ibid.</i> , No. B 387.	Do.
13002	Do.	Inscription of Kalachuri Āhavamalla. <i>Ibid.</i> , No. B 386.	Do.
13003	Do.	Slab in the field of Kakasāhēb Deshmukh. <i>Ibid.</i> , No. B 388.	Do.
13004	Dulchipur, Sagar District, Madhya Pradesh.	Sanskrit inscription of Mahārāja Sāhi Mahammada Tughluk. <i>A.R.Ep.</i> , 1962-63 No. B 434.	Do.
13005	Gurjī, Jabalpur District, Madhya Pradesh.	Inscription dated in Vikrama 1[8]99. <i>Ibid.</i> , No. B 431.	Do.
13006	Dulchipur, Sagar District, Madhya Pradesh.	Inscription of <i>Mahārājādhirāja</i> Dilvārakhān. <i>Ibid.</i> , No. B 433.	Do.
13007	Sirōhī, Sirohi Tahsil & District, Rajasthan.	An inscription on the back side of the pedestal of a broken marble image (No. 2.). <i>A.R.Ep.</i> , 1963-64 No. B 443.	Do.
13008	Do.	Inscription on the back side of the pedestal of a broken marble image (No. 1), <i>Ibid.</i> , No. B 442.	Do.



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Sl. No.	Locality	Description	Size of Negative
13009	Do.	Inscription on the back side of the pedestal of a broken marble image, Jain Museum, temple street (No. 3). <i>Ibid.</i> , No. B 444.	Do.
13010	Do.	Back side of the pedestal of a broken marble image, Jain Museum, temple street. <i>Ibid.</i> , No. B 446.	Do.
13011	Varāḍā, Sirohi Tahsil & District, Rajasthan.	Inscription dated Vikrama 1789. <i>Ibid.</i> , No. B 450.	Do.
13012	Do.	Inscription of <i>Mahārājakula</i> Sāmantasīhadēva, Vikrama 1347. <i>Ibid.</i> , No. B 449.	Do.
13013	Tua, Sirohi Tahsil & District, Rajasthan.	Inscription of <i>Mahārājakula</i> Chāchigadēva, Vikrama 1324. <i>Ibid.</i> , No. B 447.	Do.
13014	Kolhapur, Kolhapur Taluk & District, Maharashtra.	Stone kept inside the store room of the Lakshmi Vilas palace Museum. <i>AREp.</i> , 1964-65 No. B 343.	Do.
13015	Do.	Do. <i>Ibid.</i> , No. B 338.	Do.
13016	Dulchipur, Sagar District, Madhya Pradesh.	Inscription (No. 2), dated Vikrama 1557. <i>AREp.</i> , 1962-63 No. B 435.	Do.
13017	Do.	Inscription (No. 3), dated Vikrama 186[1]. <i>Ibid.</i> , No. B 436.	Do.
13018.	Do.	Inscription (No. 4), dated Vikrama 17 . . . , <i>Ibid.</i> , No. B 437.	Do.

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Sl. No.	Locality	Description	Size of Negative
13019	Do.	Inscription (No. 5), dated Vikrama 1572. <i>Ibid.</i> , No. B 438.	Do.
13020	Do.	Inscription (No. 6), dated Vikrama 1534. <i>Ibid.</i> , No. B 439.	Do.
13021	Do.	Inscription (No. 7), dated Vikrama 1[5]79, <i>Ibid.</i> , No. B 440.	Do.
13022	Nūn, Sirohi Tahsil & District, Rajasthan.	Stone inscription (first side) near Dudāvā Arahaṭ. <i>Ibid.</i> , No. B 937.	Do.
13023	Do.	Inscription dated Vikrama 1959, <i>Ibid.</i> , No. B 938.	Do.
13024	Do.	Inscription dated Vikrama 1832. <i>Ibid.</i> , No. B 939.	Do.
13025	Do.	Inscription dated Vikrama 1345. <i>Ibid.</i> , No. B 932.	Do.
13026	Do.	Inscription of <i>Mahārāja</i> Rāuta Sāḍhadēva, Vikrama, 1375. <i>Ibid.</i> , No. B 931.	Do.
13027	Sartarā, Sirohi Tahsil & District, Rajasthan.	Satī-stone inscription, dated Vikrama 1885. <i>Ibid.</i> , No. B 940.	Do.
13028	Hampi, Hospet Taluk, Ballary District, Karnataka.	Slab set up on the Eastern wall of the <i>Mukhamanḍapa</i> of the Virūpāksha temple. <i>A.R.E.p.</i> , 1964-65 No. B 398.	Do.
13029	Tambūru, Kalghatgi Taluk, Dharwar District, Karnataka.	On a hero-stone standing near the Basavaṇnadevara Hoṇḍa (2a). <i>Ibid.</i> , No. B 400.	Do.

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Sl. No.	Locality	Description	Size of Negative
13030	Do.	On a hero-stone set up near the Basavannadevara Hoṇḍa. <i>Ibid.</i> , No. B 400.	Do.
13031	Bijapur, Bijapur Taluk & District, Karnataka.	Slab standing against the gate of Khwājā Amin's Dargah. <i>Ibid.</i> , No. B 399 and 328.	Do.
13032	Nūn, Sirohi Taluk & District, Rajasthan.	Inscription of Suratāna. <i>A.REp.</i> , 1962-63 No. B 935.	Do.
13033	Ajmer, Rajasthan.	Copper-Plate charter of Chāhamāna Kēlhana, Rajputana Museum.	Do.
13034	Do.	Copper-Plate inscription of king Suratāna, Ruler of Sirōhi, dated Vikrama 1629. <i>A.REp.</i> , 1957-58 No. A 42.	Do.
13035	Do.	Copper-Plate inscription of Chāhamāna Kēlhana, dated Samvat 1223. <i>Ep. Ind.</i> , Vol. XIII, p. 208-10; <i>A.REp.</i> , 1955-56 No. A 73.	Do.
13036	Do.	Copper-Plate inscription of king Suratāna, Ruler of Sirōhi, dated Samvat 1661, <i>A.REp.</i> , 1957-58 No. A 43.	Do.
13037	Do.	Copper-Plate inscription of king Suratāna, Ruler of Sirōhi, dated Samvat 1629. <i>Ibid.</i> , No. A 44.	Do.
13038	Do.	Copper-Plate inscription, dated Samvat 1685, (1 <sup>st</sup> side). <i>Ibid.</i> , No. A 46.	Do.
13039	Do.	Do. (2 <sup>nd</sup> side). <i>Ibid.</i> , No. A 46.	Do.

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Sl. No.	Locality	Description	Size of Negative
13040	Do.	Copper-Plate inscription, dated Śaṁvat 1685, (1 <sup>st</sup> side). <i>Ibid.</i> , No. A 47.	Do.
13041	Do.	Do. (2 <sup>nd</sup> side). <i>Ibid.</i> , No. A 47.	Do.
13042	Puri, Bhubanesvar Tahsil, Puri District, Orissa.	A copper-plate inscription of Vīrakēśvara mahārāja (1 <sup>st</sup> side). <i>Ibid.</i> , No. A 41.	Do.
13043	Do.	Do. (2 <sup>nd</sup> side) <i>Ibid.</i> , No. A 41.	Do.
13044	Do.	A Copper-Plate Inscription of king Surat Singh, dated Śaṁvat 1771. (First side). <i>Ibid.</i> , No. A 48.	Do.
13045	Do.	Do. (Second side). <i>Ibid.</i> , No. A 48.	Do.
13046	Ajmer, Ajmer District, Rajasthan	Inscription of Chāhamāna Prithvīrāja. <i>AREp.</i> , 1956-57 No. B 231.	Do.
13047	Do.	Bayāna Inscription of Nanna. <i>Ibid.</i> , No. B 230.	Do.
13048	Do.	A Copper-Plate of Rāṇa Kum̐ba, Guhila of Mēdapāṭa, Śaṁvat 1494. <i>AREp.</i> , 1957-58 No. A 49.	Do.
13049-51	Sohawal, Baghelkhand District, Madhya Pradesh.	Sohawal copper-plate inscription of Śarvanātha, Year 191, <i>AREp.</i> , 1955-56 No. A 76.	Do.
13052	Ajmer, Rajasthan. Findspot: Katoria.	Inscription on a stone (Red-stone) kept in the Rajputana Museum at Ajmer, Śaṁvat 1052. <i>AREp.</i> , 1956 - 57 No. B 232.	Do.
13053	Do.	A Copper-Plate of Rāyamal, Śaṁvat 144[7]. <i>AREp.</i> , 1957-58 No. A 50.	Do.

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Sl. No.	Locality	Description	Size of Negative
13054	Do.	A Copper-Plate dated Saṃvat 1874. <i>Ibid.</i> , No. A 52.	Do.
13055	Do.	Red stone from Bayānā Museum. <i>AREp.</i> , 1956–57 No. B 229.	Do.
13056	Do.	A Copper-Plate of <i>Mahārāṇa</i> Mokala Sīga of Guhila of Mēdapāṭa. <i>AREp.</i> , 1957–58 No. A 51.	Do.
13057	Do.	Fragmentary inscription kept in the Rajputana Museum, Ajmer. <i>AREp.</i> , 1956–57 No. B 3.	Do.
13058	Do.	Stone slab kept in the Rajputana Museum, dated Vikrama 1520, <i>AREp.</i> , 1952–53 No. B 4.	Do.
13059	Do.	Stone slab kept in the Rajputana Museum, dated Vikrama 982 & 994. <i>Ibid.</i> , No. B 6.	Do.
13060	National Museum, New Delhi.	Inscription on a piece of stone (brought from Aḍā-din-ka-jhonpra Ajmer). <i>AREp.</i> , 1957–58 No. B 171.	Do.
13061.	Do.	Do. <i>Ibid.</i> , No. B 175.	Do.
13062	Do.	Do. <i>Ibid.</i> , No. B 172.	Do.
13063	Do.	Do. <i>Ibid.</i> , No. B 173.	Do.
13064	Do.	Do. <i>Ibid.</i> , No. B 174.	Do.
13065	Do.	Do. <i>Ibid.</i> , No. B 177.	Do.
13066	Do.	Do. <i>Ibid.</i> , No. B 178.	Do.
13067	Do.	Do. <i>Ibid.</i> , No. B 179.	Do.

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Sl. No.	Locality	Description	Size of Negative
13068	Do.	Do. <i>Ibid.</i> , No. B 162.	Do.
13069	Do.	Do. <i>Ibid.</i> , No. B 161.	Do.
13070	Do.	Do. <i>Ibid.</i> , No. B 163.	Do.
13071	Do.	Do. <i>Ibid.</i> , No. B 164.	Do.
13072	Do.	Do. <i>Ibid.</i> , No. B 169.	Do.
13073	Do.	Do. <i>Ibid.</i> , No. B 170.	Do.
13074	Do.	Do. <i>Ibid.</i> , No. B 165.	Do.
13075	Do.	Do. <i>Ibid.</i> , No. B 166.	Do.
13076	Do.	Do. <i>Ibid.</i> , No. B 167.	Do.
13077	Do.	Do. <i>Ibid.</i> , No. B 168.	Do.
13078	Ajmer, Rajasthan.	Inscription on a pedestal of the standing Śāntinātha image, dated Vikrama 1201, <i>Ibid.</i> , No. B 432.	Do.
13079	Do.	Inscription on the pedestal of the standing Jaina image. Rajputana Museum, dated in Vikrama 1208, <i>Ibid.</i> , No. B 433.	Do.
13080	Do.	Inscription from Kishangarh, Rajputana Museum. Slab No. 1160, dated Vikrama 1679. <i>Ibid.</i> , No. B 436.	Do.
13081	Do.	Inscribed slab No. 1161, Rajputana Museum, dated Vikrama 1373. <i>Ibid.</i> , No. B 438.	Do.

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Sl. No.	Locality	Description	Size of Negative
13082	Ajmer, Rajasthan.	Aḍhai-dīn-ka-Jharṇpadā, Ajmer (outside wall to the right of the entrance), <i>A.R.Ep.</i> , 1970 -71 No. B 244 & 245.	Do.
13083	Do.	Do. <i>Ibid.</i> , No. B 243.	Do.
13084	Do.	Stone slab. <i>Ibid.</i> , No. B 242.	Do.
13085	Do.	Vithal-Sāgar, Rajgaḍh. <i>Ibid.</i> , No. B 241.	Do.
13086	Do. Findspot: Ladnu.	A slab kept in the Rajaputana Museum, dated Vikrama 1373. <i>A.R.Ep.</i> , 1957-58 No. B 415; <i>Ep. Ind.</i> , Vol. XII pp. 17 ff.	Do.
13087	Do. Findspot: Vasantagadh.	Inscription of Pūrṇapāla, Vikrama 1099. <i>Ibid.</i> , No. B 414; <i>Ep. Ind.</i> , Vol. IX. pp. 10 ff.	Do.
13088	Do. Findspot: Ladnu.	Inscription of the reign of Sultān Allāuddīn Khiljī, Vikrama 1373 (1316 A.D). <i>Ibid.</i> , No. B 415.	Do.
13089	Do. Findspot: Vasantagarh.	Same as No. 13086 above.	Do.
13090	Do. Findspot: Tantōli.	Pedestal of a Jaina image, Vikrama 1161. <i>Ibid.</i> , No. B 412.	Do.
13091	Do. Findspot: Kalesra.	Pedestal of a Jaina image, dated Vikrama 1166. <i>Ibid.</i> , No. B 413.	Do.
13092	Do. Findspot: Nagarī.	Inscription dated Kṛita (Vikrama) 481. <i>Ibid.</i> , No. B 417. <i>A.S.W.I.</i> No. 4. pp. 120 ff; <i>A.R.Ep.</i> , 1956-57 C 114.	Do.

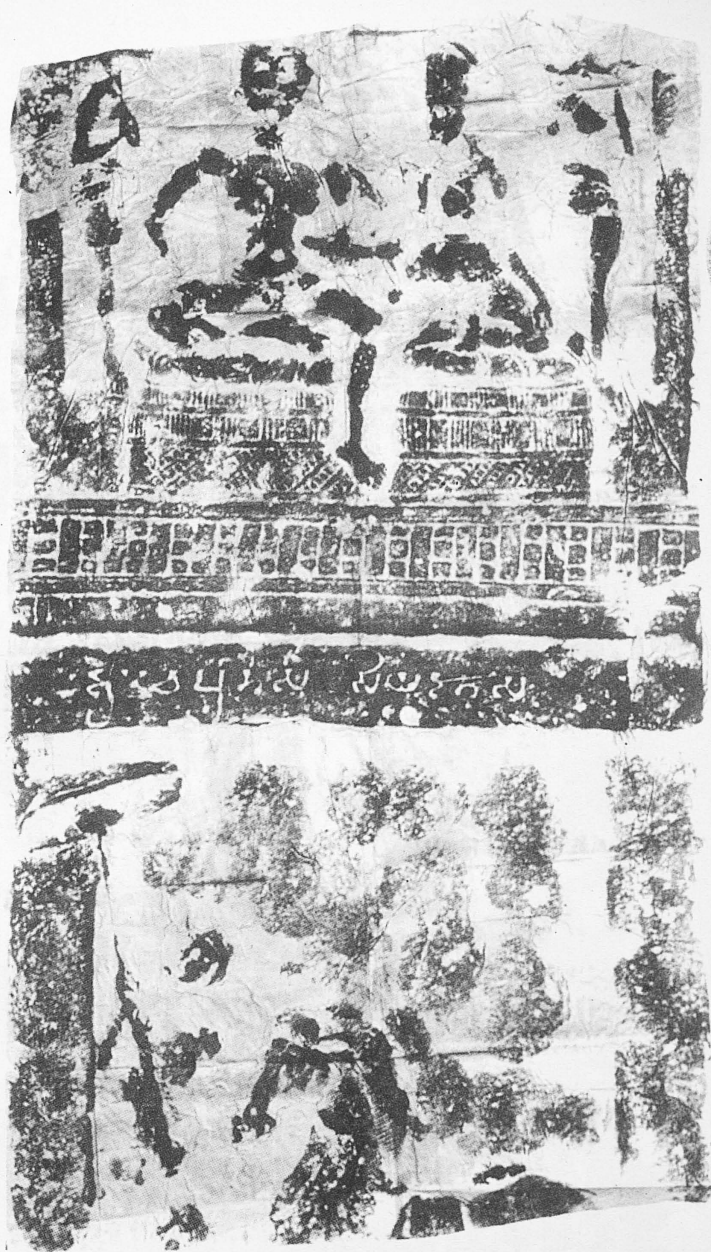
## D. – LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
13093	Do.	Do. Second face. <i>Ibid.</i>	Do.
13094	Do.	Inscription on the pedestal of the image of Jaina Saraswatī kept in the Rajputana Museum, dated Vikrama 1254 (1197 A.D.), <i>Ibid.</i> , No. B 420.	Do.
13095	Do. Findspot: Baghera.	On the pedestal of a broken image of Pārśvanātha, Vikrama 1231. <i>Ibid.</i> , No. B 430.	Do.
13096	Do.	Pedestal of image of Śāntinātha, Vikrama 1195. <i>Ibid.</i> , No. B 429.	Do.
13097	Do.	On the pedestal of Jaina Saraswatī image, dated Saṃvat 1216. <i>Ibid.</i> , No. B 419.	Do.
13098	Do.	On the pedestal of the Jaina image, dated Vikrama 1130. <i>Ibid.</i> , No. B 426.	Do.
13099	Do.	On the pedestal of the Jain image, dated Vikrama 1137. <i>Ibid.</i> , No. B 427.	Do.
13100	Do.	Red stone pedestal of the image of Mahāvīra, seated on Simhāsana. <i>Ibid.</i> , No. B 421.	Do.
13101	Do. Findspot: Kishangarh.	An Inscription of Pratāpasimha Vikrama 1839. <i>Ibid.</i> , No. B 437.	Do.
13102	Do. Findspot: Sarda.	A Memorial stone inscription, Vikrama 1673. <i>AREp.</i> , 1970-71 No. B 240.	Do.

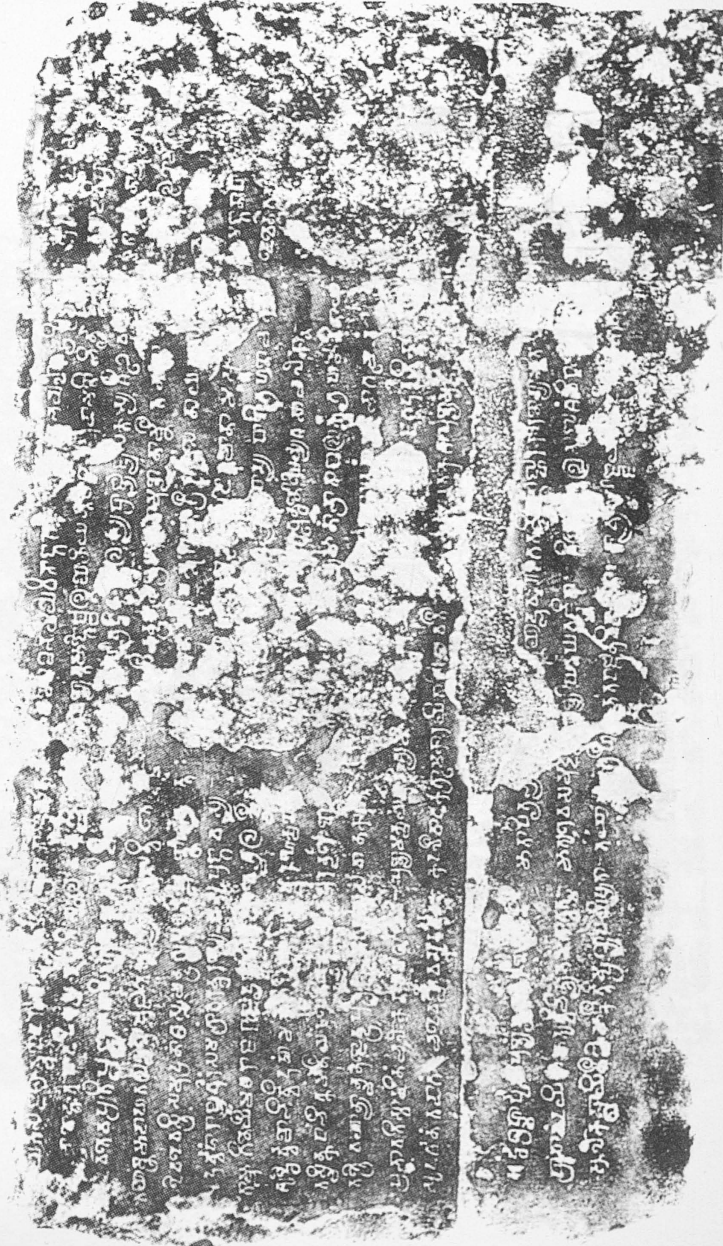


## D. - LIST OF PHOTOGRAPHS, 1996-97

Sl. No.	Locality	Description	Size of Negative
13103	Do. Findspot: Kalanjarā.	An Inscription of Ālhaṇasiṃgadēva, Vikrama 1300. <i>Ibid.</i> , No. B 239; Bhandarkar's list No. 539.	Do.
13104	Do. Findspot: Dammāni, Sirohi District, Rajasthan.	An Inscription dated Vikrama 1296. <i>Ibid.</i> , No. B 238. Bhandarkar's list No. 539.	Do.
13105	Do. Findspot: Pindwārā, Sirohi District, Rajasthan.	An Inscription of 13 <sup>th</sup> century A.D. <i>Ibid.</i> , No. B 237; Bhandarkar's list No. 469.	Do.
13106	Do.	On a stone slab lying loose near Royal stable. (Part I). <i>Ibid.</i> , No. B 236.	Do.
13107	Do.	Do. (Part II). <i>Ibid.</i> , No. B 236; Bhandarkar's list No. 469.	Do.
13108	Do. Findspot: Butri, Sirohi District, Rajasthan.	An Inscription of Dhārāvarsha, Paramāras of Chandrāvati. <i>Ibid.</i> , No. B 235; <i>Ind. Ant.</i> Vol. LVI, pp. 50; Bhandarkar's list No. 463.	Do.
13109	Do.	On a wall to the proper right of the central arch in Adhai-din-ka-Jhompadā. Vikrama 1505. <i>Ibid.</i> , No. B 246.	Do.
13110	Do. Findspot: Nāsūn.	Inscription Īsānabhaṭa dated Vikrama 887 (830 A.D) in Ajmer museum. <i>A.R.Ep.</i> , 1957-58 No. B 418.	Do.



A Brāhmī inscription from Sannati (No. B 2)



Rāmiṭh inscription of Prabhāvatīguptā (No. B 38)

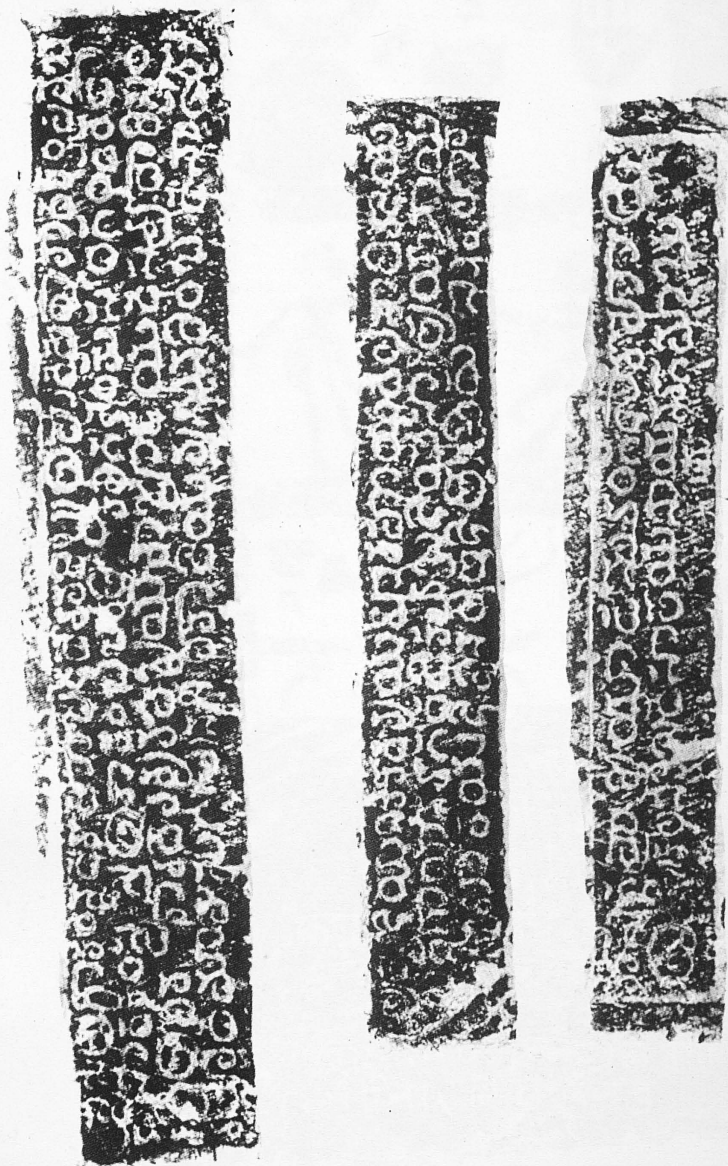


Chinnapālampākkam inscription of Pallava Nripatūṅavarman, Year 19 (No. B 79)



Mēlur inscription of Virapāṇḍya, Year 46 + 1 (No. B 84)

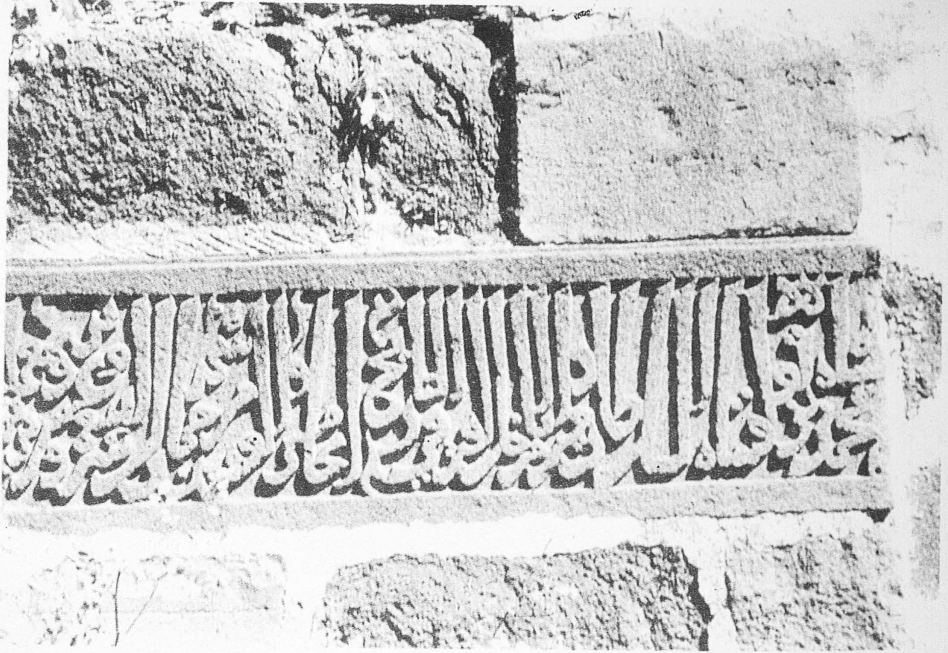




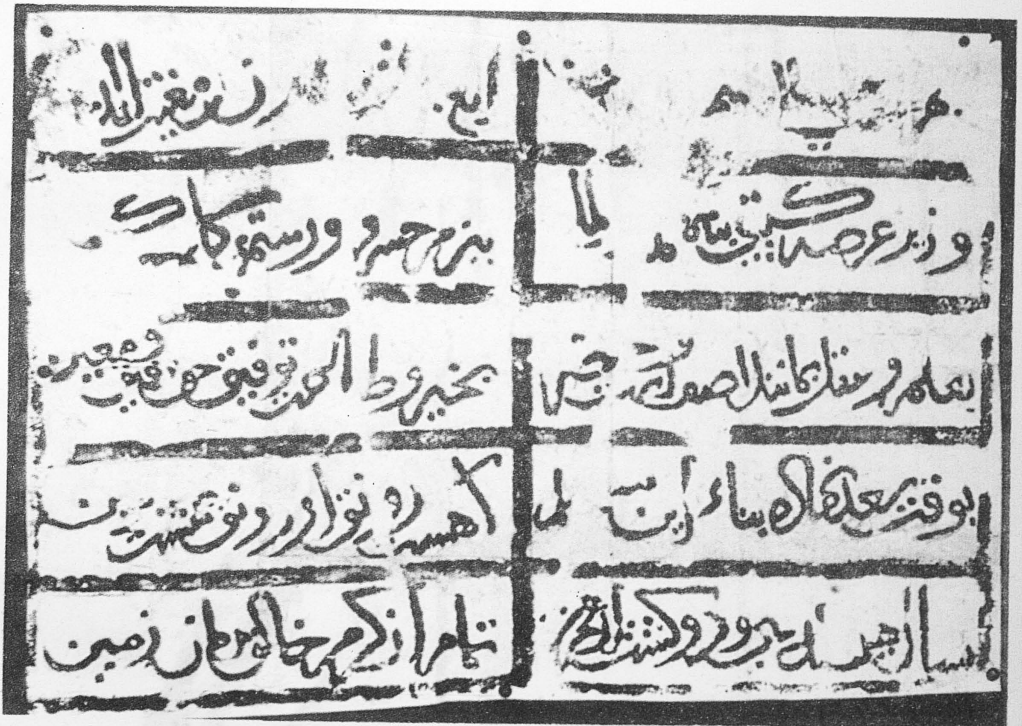
Uple inscription of Kadamba Kāvādēva (No. B 13)



Sati-stone inscription from Dhaimāpūr (No. B 32)



(a) Inscription of Muhammad Tughluq from Khuldābad, dated A.H. 729 (No. C 80)



(b) Persian inscription from Bhopal, dated A.H. 832 (No. C 27)





